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CONTENTS



Foreword.

It gives me great pleasure to get this occasion of writing a short foreword to the present volume by my pupil Mr Vadilal Jivabhai Chokshi M A. and Mr M C Modi M A LL B. It contains the complete text of Vivāgasuya (which is prescribed by the University of Bombay as a text-book for F Y A in Ardha-Magadhi) with translation, notes etc I think, this supplies the need of the University students taking Ardha-Magadhi as their second language

The text of the Sutra is well-edited and the commentary of Abhaydeva on the same which was only available in the Agamodaya Samiti Edition, now out of print, is also given. The notes are clear and concise The English translation is literal, lucid and elegant and makes the understanding of the text easy and intelligible. The editors have greatly succeeded in rightly keeping up the spirit of the original Prakrit text and I think it will be of great use to the college and University students preparing for their examinations The F. Y A. students especially will find it of invaluable help to them and I strongly recommend it to them for their advantage The

laymen wishing to know about what this Jain text contains, will also be able to follow the text lucidly correctly and clearly in the translation.

The editors deserve much credit for the publication of this volume which I hope will receive the same warm and ready reception at the hands of the students and the general public as the other volumes which they have previously edited with equal ability

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1st June
1935
Ahmedabad

Introduction.

The Jain Canon in the present form belongs to the S'wetambaras It was redacted by Devardhi-ganin Kshamas'ramana in the present form in Vira Samwat 980=A. D 513, at the Council of Valabhi The Jain canon Consists of 45 scriptures viz 11 Anga Sūtras, 12 Upanga Sutras, 10 Prakirna Sūtras, 6 Cheda Sūtras, and two Chulika Sutras viz 1 Nandi–Sūtra & 1 Anuyogadwāra–sūtra and 4 Mūla–Sūtras Originally there were 12 Anga Sū as, but the last Anga Ditthivāya was soon forgotten and lost Thus we have only 11 Anga Sūtras with us The Vivagasuya is the Eleventh Anga of the Jain Canon

Vivāgasuya is divided into two books "The fruits of bad acts" and "The fruits of good acts" The first book contains ten lectures, each of which teaches one or the other moral lesson The first lecture of Miyāputta teaches us that tyrannising over the subjects by a governor (like Ikkāi) by levying upon them heavy taxes and

refusing to listen to them etc. Is a great sin leading even to hell. It also gives us some infor mation about the medical science in those days. Moreover it as well as some of the forthcoming lectures (viz, seven, eight and ten), tells us that no medicines can cure the terrible diseases and pain which are a result of great sinful actions. The side-episode of the blind man also indirectly teaches us the lesson of contentment and of not minding miseries because there are person in this world who are more miserable even than we.

Th second lecture of Upāsaya tells us that torturing animals by cutting their limbs and eating their flesh etc as also drinking wine is a great sin a d leads to gallows and hells. It also gives us s me information about the ancient cus ton f he public announcement of offenders and th mod of taking them to the gallows. It also teaches that addiction to harlots sexual enj ym t and other vices such as drinking wine gambling, tc are also great sins and lead to transm grat on to hells and other lower existen ces f ndless time It also gives us some legal i formation l in a cient t nes when a courtesan becam a k pt mistress of a person she had to

live like a faithful wife and any person visiting her can be charged with adultery

The third lecture of Abhaggasena teaches us that destroying the eggs of various birds and selling them publicly as well as devouring them is a great sin leading to the miseries of the gallows and hells By the by, it also gives us some information about the settlements of thieves in former times, and it also throws further light on the ancient mode of taking a person to the gallows by exposing him before the public, and to his great torture, relentlessly killing before his very eyes, his own near and distant relatives and making him eat their flesh and blood This presupposes very ancient days when the penal laws were yet rigid and barbarous and had not seen the dawn of modern civilization and reforms A moral can also be drawn from the fact of Abhaggasena's death at the hands of king Mahabbala that intoxication due to wine and too much fondness for taste and food lead even an invincible man to ruin

The fourth lecture of Sagada lays emphasis on the evil fruits of eating flesh and eventually on those of the heinous act of enjoying sexual pleasures with one's own sister It has also been shown, as in the second lecture, that addiction to

harlots leads to ruin. Moreover light is thrown on one other ancient mode of execution. An offender was made to embrace a red-hot iron statue of a woman and he thus met a miserable and cruel death. This custom also appears equally barbarous like that of taking an offender publicly to the gallows as referred to in the second and the third lectures. But it should be remembered that equally barbarous were their customs of eating flesh eggs wine etc. This lecture also corroborates the legal information obtained in the second lecture.

The fifth lecture puts forth the evil fruits of offering human beings in sacrifices a great revolt against which it should be noted was raised by Mahāvīra the Establisher of the Jain Religion and Buddha both of whom were great reformers of the fifth or the sixth century B. C. The evil fruits of being addicted to other persons wives have also been emphasized.

The sixth lecture points out the bitter fruits of tyrannism over the offenders by a state officer in the position of a jailor Eventually a lot of amazing and blood-curdling information is given about the implement used for punishing thieves and other offenders in olden days and the treatment given to them by jailors. Utterly cruel and barbarous

were the weapons and the treatment used—much more cruel and barbarous even than the weapons and treatment described in the third lecture and other foregoing lectures too All these customs presuppose pre civilization days when the laws and customs of the people were quite wild, cruel and barbarous Such heinous actions have, however, their bitter fruits and their doers have to suffer equally cruel pangs in return as the example of Nandivaddhana shows. The evil fruits of the greed of kingdom etc even at the cost of one's father's life have also been emphasized

In the seventh lecture, the evil fruits of eating flesh and prescribing it to others even for medicine have been further emphasized We also get the knowledge that the superstitious custom of propitiating certain deities by women for getting an issue (preferrably a son), which was so devoutly followed by them in former days and which is extant even to-day in almost all parts of India, existed in very ancient times and that its germs may be said to have been in existence in India even before the composition a of the Jain Agamas (i e roughly even before the 4th or the 5th century B C)

The eighth lecture does not give us any other new information but it further emphasizes the evil

fruits of eating flesh, and the greater emphasis has been specially laid upon the evil fruits of eating the flesh of various kinds of fish probably to enlighten people who might be eating the flesh of fish much more than that of any other animals, or it might have been meant for the enlightenment of a certain class of persons who as even to-day consider the eating of the flesh of fish as less harmful and less irreligious than the eating of the flesh of any other animals.

The ninth lecture puts forth a vivid picture of the nature of this human world in which men and women for the sake of gratifying their emotions and passions by which they are greatly swayed do not hesitate to commit even great sins lik murder It casts a shadow of many an intrigue and intricacy so often employed in this world by men and women who are completely overpowered by the evil influence of lust and other passionate desires which are the root-cause of worldly miseries. The *intrigues of women* especially play an important part in the drama of this miserabl worldly life. The mothers of the four hundred ninty-nine queens of King Sihasena conspire and decide to kill Sāmā the only beloved queen of king Sihasena because the latter did not

make love to their daughters The plot is, however, soon discovered by the king who put all those mothers and their daughters to death by putting them in a palace and setting it on fire one night Greatly enamoured, as he was, of queen Sāmā he did not think over the wicked nature of the heinous act that he had done and as a result of this wicked act he was re-born in hell and after that as Devadatta. This second episode of Devadattā opens a further page of the crooked *intrigues of women*, and shows the climax which such women would reach for satisfying their lust and passions without caring even for the happiness of their own husbands This lecture, however, puts forth one good aspect of this world also It teaches us one noble and important lesson of becoming greatly devoted to our mothers which, if put in the language of the Hindu Upanisads is "मातृदेवो भव"—adore your mother as a god And the example of king Pūsanandi, given here in this respect, is worthy of imitation and praise

The tenth lecture has hardly to say anything more than what has been said in some of the foregoing lectures It emphasizes the evil fruits of leading the life of a courtezan and shows that no medicines on earth, even, can ever cure the

pains and miseries resulting from such sinful acts.

It will be seen from the above discussion that the ten lectures in the first book have all an optimistic vein and they really serve as beacon-lights to all—even to the most sinful for they show us as to how a man or a woman, who has gone even to the worst path in life and who is most sinful can after suffering for his or her evil deeds during transmigration and after making amends for the same, achieve the real happiness of salvation by taking to the path of religion and monkhood.

The Second Book appears to illustrate as it were the most important lesson of religion and monkhood which is briefly alluded to at the end of all the ten lectures in the first book and which, as we have seen has been pointed out as the only path which is capable of leading even the most sinful to the path of real happiness and bliss. It, thus serves the purpose of an important appendix to the first book and gives concrete illustrations of persons who took to that most important path of religion and monkhood and enjoyed perfect bliss here as well as in the next world.

Like the first the second Book also contains

ten lectures These, however, deal not with the wicked but righteous lives of ten persons Of these only the first is given in full details, the remaining nine being given only in bare outline.

The first lecture of Subāhu, while illustrating how Subāhu led a life of religion and monkhood, also points out the importance of giving pure alms to worthy monks with a pure intention, and it shows that if-pure alms, a worthy donor and a worthy recipient--if these three things combine, bliss and happiness reign upon this world, even gods send showers of gold and flowers and the donor of such alms obtains the happiness of heaven and final beatitude.

The remaining nine lectures are similar to the first, the different names of persons and places being merely substituted for those occurring in the story of Subāhu, and hence they need no comments

The descriptions and plots of the stories of the present Sūtra are mechanical and contain endless repetitions which are either to be supplied from the stories of other Sūtras or even from the previous stories of the same Sūtra. Moreover, at times the stories in the present Sūtra are quite repulsive and cast in the atmosphere of gloom and cynicism. It may be that

such stories are narrated here in order to produce aversion to worldly life in the minds of the disciples of this creed and to put before them the most sorrowful results that attend the evil actions of man in this world

The text of Vivagsuya in this edition is mainly based on Agamodaya Samiti edition with the help here and there of the Ms which we got from Bhavanagar and the excellent edition of Dr P L. Vaidya. Last year one of us published the complete translation of Vivagsuya the sole rights of which were handed over to the publishers. This year the publishers found that if the text with notes is appended to the translation they will be able to sell the work well in the market. Moreover they informed us that there were very few copies of Dr. P L. Vaidya's edition in the market and that we should conveniently undertake the present task. Accordingly we undertook this edition and we hope, it will satisfy the needs of those for whom it is meant. In the end, we have to thank Prof Abhyankar who always takes kindly interest in our work for giving us a foreword for this publication.

॥ विवागसुयं ॥



॥ दुहविवागे नाम पढमे सुयक्खन्धे ॥

१

। मियापुत्ते ।

§1 तेणं कालेणं तेणं समएणं चम्पा नाम नयरी होत्था । [वण्णओ] । पुण्णभद्दे चेइए ॥

तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स अन्तेवासी अज्जसुहम्मे नामं अणगारे जाइसंपन्ने [वण्णओ] चोद्दसपुव्वी चउनाणोवगए पञ्चहिं अणगारसएहिं सद्धिं सं- परिवुडे पुव्वाणुपुव्विं, [जाव] जेणेव पुण्णभद्दे चेइए, अहाप- डिरूवं [जाव] विहरइ । परिसा निग्गया । धम्मं सोच्चा निसम्म जामेव दिसिं पाउब्भूया तामेव दिसिं पडिगया ॥ 5

तेणं कालेणं तेणं समएणं अज्जसुहम्मस्स अन्तेवासी अज्जजम्बू नामं अणगारे सत्तुस्सेहे, [जहा गोयमसामी तहा, जाव] झाणकोट्ठो° विहरइ । तए णं अज्जजम्बू नामं अणगारे जायसड्ढे [जाव] जेणेव अज्जसुहम्मे अणगारे तेणेव उवागए तिक्खुत्तो आयाहिणपयाहिणं करेइ । २ वन्दइ नमंसइ । २ [जाव] पज्जुवासइ । २ एवं वयासी ॥ 10

§2 "जइ णं, भन्ते, समणेणं भगवया महावीरेणं [जाव] संपत्तेणं दसमस्स अङ्गस्स पण्हावागरणाणं अयमट्ठे पन्नत्ते, एक्कारसमस्स णं, भन्ते, अङ्गस्स विवागसुय- स्स समणेणं [जाव] संपत्तेणं के अट्ठे पन्नत्ते ?" ॥ 15

तए णं अज्जसुहम्मे अणगारे जम्बुं अणगारं एवं वयासी। "एवं खलु, जम्बू, समणेणं [जाव] संपत्तेणं एक्कारसमस्स अङ्गस्स विवागसुयस्स दो सुयक्खन्धा पन्नत्ता। तं जहा, दुहविवागा य सुहविवागा य" ॥

"जइ णं, भन्ते, समणेणं [जाव] संपत्तेणं एक्कारसमस्स अङ्गस्स विवागसुयस्स दो सुयक्खन्धस्स दुहविवागाणं समणेणं [जाव] संपत्तेणं कइ अज्झयणा पन्नत्ता?" ॥

तए णं अज्जसुहम्मे अणगारे जम्बुं अणगारं एवं वयासी। "एवं खलु, जम्बू, समणेणं [ ] आइगरेणं तित्थयरेणं [जाव] संपत्तेणं दुहविवागाणं दस अज्झयणा पन्नत्ता, तं जहा

मियापुत्ते य उज्झियए अभग्ग सगडे बहस्सई नन्दी।
उम्बर सोरियदत्ते य देवदत्ता य अञ्जू य ॥ १ ॥"

"जइ णं भन्ते समणेणं [०] आइगरेणं तित्थयरेणं [जाव] संपत्तेणं दुहविवागाणं दस अज्झयणा पन्नत्ता। तं जहा मियापुत्ते य [जाव] अञ्जू य, पढमस्स णं भन्ते अज्झयणस्स दुहविवागाणं समणेणं [जाव] संपत्तेणं के अट्ठे पन्नत्ते?" ॥

तए णं से सुहम्मे अणगारे जम्बुं अणगारं एवं वयासी। एवं खलु, जम्बू—तेणं कालेणं तेणं समएणं मियग्गामे नामं नयरे होत्था। [वण्णओ]। तस्स णं मियग्गामस्स नयरस्स बहिया उत्तरपुरत्थिमे दिसीभाए चन्दणपायवे नाम उज्जाणे होत्था सव्वोउय" [वण्णओ]। तत्थ णं सुहम्मस्स जक्खस्स जक्खाययणे होत्था चिराईए [जहा पुण्णभद्दे]। तत्थ णं मियग्गामे नयरे विजए नामं खत्तिए राया परिवसइ

[वण्णओ] । तस्स णं विजयस्स खत्तियस्स मिया नामं देवी होत्था अहीण° [वण्णओ] ॥

तस्स णं विजयस्स खत्तियस्स पुत्ते मियाए देवीए अत्तए मियापुत्ते नामं दारए होत्था जाइअन्धे जाइमूए जाइबहिरे जाइपङ्गुले हुण्डे य वायव्वे य । नत्थि णं तस्स दारगस्स हत्था वा पाया वा कण्णा वा अच्छी वा नासा वा । केवलं से तेसिं अङ्गोवङ्गाणं आगिई आगिइमेत्ते ॥ 5

तए णं सा मिया देवी तं मियापुत्तं दारगं रहस्सियंसि भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडिजागरमाणी २ विहरइ ॥ 10

§ ७ तत्थ णं मियग्गामे नयरे एगे जाइअन्धे पुरिसे परिवसइ । से णं एगेणं सचक्खुएणं पुरिसेणं पुरओदण्डएणं पगड्ढिज्जमाणे २ फुट्टहडाहडसीसे मच्छियाचडगरपहकरेणं अन्निज्जमाणमग्गे मियग्गामे नयरे गेहे गेहे कालुणवडियाए वित्तिं कप्पेमाणे विहरइ ॥ 15

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे [जाव] समोसरिए [जाव] परिसा निग्गया । तए णं से विजए खत्तिए इमीसे कहाए लद्धट्ठे समाणे, [जहा कूणिए तहा] निग्गए [जाव] पज्जुवासइ। तए णं से जाइअन्धे पुरिसे तं महया जणसद्दं [जाव] सुणेत्ता तं पुरिसं एवं वयासी । "किं णं, देवाणुप्पिया, अज्ज मियग्गामे नयरे इन्दमहे इ वा [जाव] निग्गच्छइ ?"॥ 20

तए णं से पुरिसे तं जाइअन्धपुरिसं एवं वयासी । "नो खलु, देवाणुप्पिया, इन्दमहे इ वा [जाव] निग्गच्छइ । एवं खलु, देवाणुप्पिया, समणे [जाव] विहरइ, तए णं एए [जाव] निग्गच्छन्ति" ॥ 25

तए णं से अन्धपुरिसे तं पुरिसं एवं वयासी । "गच्छामो णं देवाणुप्पिया, अम्हे वि समणं भगवं [जाव] पज्जुवासामो" ॥

तए णं से जाइअन्धे पुरिसे तेणं पुरओदण्डएणं पुरि-
सेणं पकड्ढिज्जमाणे २ जेणेव समणे भगवं महावीरे तेणेव
उवागए तिक्खुत्तो आयाहिणपयाहिणं करेइ। २ वन्दइ
नमंसइ। २ [जाव] पज्जुवासइ॥

तए णं समणे भगवं महावीरे विजयस्स खत्तियस्स
तीसे य [ ] धम्ममाइक्खइ, [जाव] परिसा पडिगया विजए
वि गए॥

§4 तेणं कालेणं तेणं समएणं समणस्स भगवओ महावी-
रस्स जेट्ठे अन्तेवासी इन्दभूई नाम अणगारे [जाव] विहरइ।
तए णं से भगवं गोयमे तं जाइअन्धपुरिसं पासइ। २ जाय-
सड्ढे [जाव] एवं वयासी। "अत्थि णं, भन्ते, केइ पुरिसे
जाइअन्धे जाइअन्धारूवे?"॥

"हन्ता अत्थि"।

"कहं णं, भन्ते, से पुरिसे जाइअन्धे जाइअन्धारूवे?"।

"एवं खलु गोयमा। इहेव मियग्गामे नयरे विज-
यस्स खत्तियस्स पुत्ते मियादेवीए अत्तए मियापुत्ते नामं
दारए जाइअन्धे जाइअन्धारूवे। नत्थि णं तस्स दारगस्स
[जाव] आगिईमेत्ते। तए णं सा मियादेवी [जाव] पडिजागरमाणी
२ विहरइ"।

तए णं से भगवं गोयमे समणं भगवं महावीरं वन्दइ
नमंसइ। २ एवं वयासी। "इच्छामि णं, भन्ते, अहं तुम्भेहिं
अब्भणुन्नाए समाणे मियापुत्तं दारगं पासित्तए"॥

"अहासुहं देवाणुप्पिया"॥

तए णं से भगवं गोयमे समणेणं भगवया महावीरेणं
अब्भणुन्नाए समाणे हट्ठतुट्ठे समणस्स भगवओ महावीरस्स
अन्तियाओ पडिनिक्खमइ। २ अतुरियं [जाव] सोहेमाणे जेणेव
मियग्गामे नयरे तेणेव उवागच्छइ। २ मियग्गामं नयरं मज्झं-

मज्झेण जेणेव मियादेवीए गिहे तेणेव उवागए ॥

तए णं सा मियादेवी भगवं गोयमं एज्जमाणं पासइ। २ हट्ठतुट्ठ° [जाव] एवं वयासी। "संदिसन्तु णं, देवाणुप्पिया, किमागमणप्पओयणं?" ॥

तए णं से भगवं गोयमे मियादेविं एवं वयासी। "अहं ण, देवाणुप्पिए, तव पुत्त पासिउं हव्वमागए"। -5

तए णं सा मियादेवी मियापुत्तस्स दारगस्स अणुमग्गजायए चत्तारि पुत्ते सव्वालंकारविभूसिए करेइ। २ भगवओ गोयमस्स पाएसु पडेइ। २ एवं वयासी। "एए ण, भन्ते, मम पुत्ते पासह" ॥ 10

तए ण से भगवं गोयमे मियादेविं एवं वयासी। "नो खलु, देवाणुप्पिए, अहं एए तव पुत्ते पासिउं हव्वमागए। तत्थ ण जे से तव जेट्ठे मियापुत्ते दारए जाइअन्धे जाइअन्धारूवे, जं णं तुमं रहस्सियंसि भूमिघरंसि रहस्सिएणं भत्तपाणेण पडिजागरमाणी २ विहरसि, तं णं अहं पासिउं हव्वमागए"। 15

तए णं सा मियादेवी भगवं गोयम एवं वयासी। "से के ण, गोयमा, से तहारूवे नाणी वा तवस्सी वा जेणं तव एसमट्ठे मम ताव रहस्सीकए तुब्भ हव्वमक्खाए जओ णं तुब्भे जाणह?" ॥ 20

तए णं भगवं गोयमे मियादेविं एवं वयासी। "एवं खलु, देवाणुप्पिए, मम धम्मायरिए समणे भगवं महावीरे, जओ ण अहं जाणामि" ॥

जाव च ण मियादेवी भगवया गोयमेण सद्धिं एयमट्ठं संलवइ, ताव च णं मियापुत्तस्स दारगस्स भत्तवेला जाया यावि होत्था। 25

तए णं सा मियादेवी भगवं गोयमं एवं वयासी। "तुब्भे ण, भन्ते, इहं चेव चिट्ठह, जा णं अहं तुब्भं मियापुत्तं दारगं उवदंसेमि" त्ति कट्टु जेणेव भत्त-

पाणघरे तेणेव उवागच्छइ। २ वत्थपरियट्टं करेइ। २
कट्ठसगडियं गिण्हइ। २ विउलस्स असणपाणखाइमसाइम
स्स भरेइ। २ तं कट्ठसगडियं अणुकड्ढमाणी २ जेणामेव
समणे गोयमे तेणेव उवागच्छइ। २ समणं गोयमं एवं
5 वयासी। "एह णं तुब्भे, भन्ते, मम अणुगच्छह, जा णं
अहं तुब्भं मियापुत्तं दारगं उवदंसेमि"। तए णं से समणे
गोयमे मियादेविं पिट्ठओ समणुगच्छइ॥

तए णं सा मियादेवी तं कट्ठसगडियं अणुकड्ढमाणी
२ जेणेव भूमिघरे तेणेव उवागच्छइ। २ चउप्पुडेणं वत्थेणं
10 मुहं बन्धेइ। मुहं बन्धमाणी समणं गोयमं एवं वयासी।
"तुब्भे वि णं भन्ते, मुहपोत्तियाए मुहं बन्धह"। तए णं
से समणे गोयमे मियादेवीए एवं वुत्ते समाणे मुहपोत्तियाए
मुहं बन्धेइ। तए णं सा मियादेवी परंमुही भूमिघरस्स दुवारं
विहाडेइ। तए णं गन्धे निग्गच्छइ। से जहानामए अहिमडे
15 इ वा सप्पकडेवरे इ वा [जाव] तओ वि य णं अणिट्ठतराए
चेव [जाव] गन्धे पण्णत्ते॥

तए णं से मियापुत्ते दारए तस्स विउलस्स
असणपाणखाइमसाइमस्स गन्धेणं अभिभूए समाणे तंसि
विउलंसि असणपाणखाइमसाइमंसि मुच्छिए [ ] तं
20 विउलं असणं [६] आसएणं आहारेइ। २ खिप्पामेव विद्धं
सेइ। २ तओ पच्छा पूयत्ताए य सोणियत्ताए य परिणामेइ,
तं पि य णं पूयं च सोणियत्ताए य परिणामेइ, तं पि य
णं पूयं च सोणियं च आहारेइ॥

तए णं भगवओ गोयमस्स तं मियापुत्तं दारगं पासित्ता
25 अयमेयारूवे अज्झत्थिए [५] समुप्पज्जित्था। "अहो णं इमे
दारए पुरापोराणाणं दुच्चिण्णाणं दुप्पडिक्कन्ताणं असुभाणं

पावाणं कडाणं कम्माणं पावग फलवित्तिविसेस पच्चणु-
भवमाणे विहरइ। न मे दिट्ठा नरगा वा नेरइया वा। पच्चक्ख
खलु अयं पुरिसे नगरपडिरूविय वेयणं वेयइ" त्ति कट्टु
मिय देविं आपुच्छइ। २ मियाए देवीए गिहाओ पडिनि-
क्खमइ। २ मियग्गामं नयरं मज्झंमज्झेणं निग्गच्छइ। २ जेणेव 5
समणे भगवं महावीरे तेणेव उवागच्छइ। २ समणं भगवं
महावीरं तिक्खुत्तो आयाहिणपयाहिण करेइ। २ वन्दइ नमं-
सइ। २ एवं वयासी। "एव खलु अहं तुब्भेहिं अब्भणुन्नाए
जेणेव मियाए देवीए गिहे तेणेव उवागए। तए ण सा
मियादेवी ममं एज्जमाणं पासइ। २ हट्टा [०] तं चेव सव्वं 10
[जाव] पूयं च सोणियं च आहारेइ। तए णं मम इमे अज्झ॰
त्थिए [८] 'अहो णं इमे दारए पुरा [जाव] विहरइ' ॥—

§§ 5 6 से णं भन्ते, पुरिसे पुव्वभवे के आसी? कयरंसि
गामंसि वा नयरंसि वा? किं वा दच्चा किं वा मोच्चा किं
वा समायरित्ता केसिं वा पुरा [जाव] विहरइ?"॥ 1.

"गोयमा" इ समणे भगवं गोयमं एवं वयासी "एव खलु,
गोयमा, तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे
वासे सयदुवारे नामं नयरे होत्था रिद्धत्थिमिय° [वण्णओ]।
तत्थ णं सयदुवारे नयरे धणवई नामं राया होत्था [वण्णओ]।
तस्स णं सयदुवारस्स नयरस्स अदूरसामन्ते दाहिणपुर- 2
त्थिमे दिसीभाए विजयवद्धमाणे नामं खेडे होत्था रिद्धत्थि-
मियसमिद्धे। तस्स णं विजयवद्धमाणस्स खेडस्स पञ्च
गामसयाइं आभोए यावि होत्था। तत्थ णं विजयवद्धमाणे
खेडे इक्काई नामं रट्ठकुडे होत्था अहम्मिए [जाव] दुप्पडि-

पासमाणे। से णं एक्काई रट्ठकूडे विजयवद्धमाणस्स खेडस्स पंचण्हं गामसयाणं आहेवच्चं [जाव] पालेमाणे विहरइ।

तए णं से एक्काई विजयवद्धमाणस्स खेडस्स पंच गामसयाइं बहूहिं करेहि य भरेहि य विद्धीहि य उक्कोडाहि य पराभवेहि य देज्जेहि य भेज्जेहि य कुंतेहि य लंछपोसेहि य आलीवणेहि य पंथकोट्टेहि य ओवीलेमाणे २ विहम्मेमाणे २ तज्जेमाणे २ तालेमाणे २ निद्धणे करेमाणे २ विहरइ।

तए णं से एक्काई रट्ठकूडे विजयवद्धमाणस्स खेडस्स बहूणं राईसरतलवरमाडंबियकोडुंबियसेट्ठिसत्थवाहाणं अन्नेसिं च बहूणं गामेल्लगपुरिसाणं बहूसु कज्जेसु य कारणेसु य मन्तेसु य गुज्झेसु य निच्छएसु य ववहारेसु य सुणमाणे भणइ 'न सुणेमि', असुणमाणे भणइ 'सुणेमि'। एवं पस्समाणे भासमाणे गिण्हमाणे जाणमाणे।

तए णं से एक्काई रट्ठकूडे एयकम्मे एयप्पहाणे एयविज्जे एयसमायारे सुबहुं पावकम्मं कलिकलुसं समज्जिणमाणे विहरइ। तए णं तस्स एक्काइयस्स रट्ठकूडस्स अन्नया कयाइ सरीरगंसि जमगसमगमेव सोलस रोगायंका पाउब्भूया। तं जहा,

> सासे कासे जरे दाहे कुच्छिसूले भगंदरे।
> अरिसा अजीरए दिट्ठीमुद्धसूले अकारए।
> अच्छिवेयणा कण्णवेयणा कण्डू उदरे कोढे॥

तए णं से एक्काई रट्ठकूडे सोलसहिं रोगायंकेहिं अभिभूए समाणे कोडुम्बियपुरिसे सद्दावेइ। २ एवं वयासी। "गच्छह णं तुब्भे, देवाणुप्पिया, विजयवद्धमाणे खेडे सिंघाडगतिग चउक्कचच्चरमहापहपहेसु महया महया सद्देणं उग्घोसेमाणा

२ एव वयह । 'इहं खलु, देवाणुप्पिया, इक्काईरट्ठकुडस्स सरीरगंसि सोलस रोगायङ्का पाउब्भूया । तं जहा, सासे कासे जरे [जाव] कोढे । त जो णं इच्छइ, देवाणुप्पिया, वेज्जो वा वेज्जपुत्तो वा जाणओ जाणयपुत्तो वा तेगिच्छी वा तेगिच्छिपुत्तो वा इक्काईरट्ठकुडस्स तेसिं सोलसण्हं रो- 5
गायङ्काण एगमवि रोगायङ्कं उवसामित्तए, तस्स णं इक्काई रट्ठकूडे विउलं अत्थसंपायण दलयइ । दोच्च पि तच्च पि उग्घोसेह, एयमाणत्तिय पच्चप्पिणह " । तए णं ते कोडुम्बियपुरिसा [जाव] पच्चप्पिणन्ति । तए णं विजयवद्धमाणे खेडे इम एयारूव उग्घोसणं सोच्चा 10
निसम्म वहवे वेज्जा य [६] सत्थकोसहत्थगया सएहिन्तो २ गिहेहिन्तो पडिनिक्खमन्ति । २ विजयवद्धमाणस्स खेडस्स मज्झंमज्झेणं जेणेव इक्काईरट्ठकुडस्स गिहे तेणेव उवागच्छन्ति।२ इक्काईरट्ठकुडस्स सरीरगं परामुसन्ति । २ तेसिं रोगाण निदाणं पुच्छन्ति । २ वहूहिं अब्भंगेहि य उव्वट्टणेहि य सिणेह- 15
पाणेहि य वमणेहि य विरेयणेहि य अवद्दहणाहि य अवण्हाणेहि य अणुवासणाहि य वत्थिकम्मेहि य निरूहेहि य सिरावेहेहि य तच्छणेहि य पच्छणेहि य सिरोवत्थीहि य तप्पणाहि य पुटपागेहि य छल्लीहि य मूलेहि य कन्देहि य पत्तेहि य पुप्फेहि य फलेहि य वीएहि य सिलियाहि 20
य गुलियाहि य ओसहेहि य भेसज्जेहि य इच्छन्ति तेसिं सोलसण्ह रोगायङ्काणं एगमवि रोगायङ्कं उवसामित्तए, नो चेव णं सचाएन्ति उवसामित्तए । तए णं ते वहवे वेज्जा य वेज्जपुत्ता य जाहे नो संचाएन्ति तेसिं सोलसण्हं रोगा- यङ्काणं एगमवि रोगायङ्क उवसामित्तए, ताहे, सन्ता तन्ता 25

परितन्ता जामेव दिसिं पाउब्भूया तामेव दिसिं पडिगया॥

तए णं एक्काई रट्ठकूडे वेज्जेहि य [६] पडियाइक्खिए
परियारगपरिचत्ते निव्विण्णोसहभेसज्जे सोलसरोगायङ्केहिं अ-
भिभूए समाणे रज्जे य रट्ठे य [जाव] अन्तेउरे य मुच्छिए
5 रज्जं च रट्ठं च आसाएमाणे पत्थेमाणे पीहेमाणे अभिलस-
माणे अट्टदुहट्टवसट्टे अड्ढाइज्जाइं वाससयाइं परमाउयं पा-
लइत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए
उक्कोसेणं सागरोवमट्ठिइएसु नेरइयत्ताए उववन्ने। से णं
तओ अणन्तरं उव्वट्टित्ता इहेव मियग्गामे नयरे विजयस्स
10 खत्तियस्स मियाए देवीए कुच्छिंसि पुत्तत्ताए उववन्ने॥

तए णं तीसे मियाए देवीए सरीरे वेयणा पाउब्भूया
उज्जला [जाव] दुरहियासा। जप्पभिइं च णं मियापुत्ते दारए
मियाए देवीए कुच्छिंसि गब्भत्ताए उववन्ने तप्पभिइं च णं
मियादेवी विजयस्स अणिट्ठा अकन्ता अप्पिया अमणुन्ना
15 अमणामा जाया यावि होत्था॥

तए णं तीसे मियाए देवीए अन्नया कयाइ पुव्वरत्तावरत्त-
कालसमयंसि कुडुम्बजागरियाए जागरमाणीए इमे एया-
रूवे अज्झत्थिए [जाव] समुप्पज्जित्था। "एवं खलु अहं विज-
यस्स खत्तियस्स पुव्विं इट्ठा [६] धेज्जा वेसासिया अणुमया
20 आसी। जप्पभिइं च णं मम इमे गब्भे कुच्छिंसि गब्भत्ताए
उववन्ने, तप्पभिइं च णं अहं विजयस्स खत्तियस्स अणिट्ठा
[जाव] अमणामा जाया यावि होत्था नेच्छइ य णं विजए
खत्तिए मम नामं वा गोयं वा गिण्हित्तए वा किमङ्ग पुण
दंसणं वा परिभोगं वा। तं सेयं खलु मम एयं गब्भं बहूहिं
25 गब्भसाडणाहि य पाडणाहि य गालणाहि य मारणाहि य

साडित्तए वा [४] एवं संपेहेइ। २ बहूणि खाराणि य कडु-
याणि य तूवराणि य गब्भसाडणाणि य खायमाणी य पीय-
माणी य इच्छइ तं गब्भं साडित्तए वा [४] नो चेव णं से
गब्भे सडइ वा [४]। तए णं सा मियादेवी जाहे नो संचाएइ
तं गब्भं साडित्तए वा [४], ताहे सन्ता तन्ता परितन्ता अ- 5
कामिया असयंवसा तं गब्भं दुहंदुहेणं परिवहइ ॥

तस्स णं दारगस्स गब्भगयस्स चेव अट्ठ नालीओ अब्भि-
न्तरप्पवहाओ, अट्ठ नालीओ बाहिरप्पवहाओ, अट्ठ पूयप्प-
वहाओ अट्ठ सोणियप्पवहाओ, दुवे दुवे कण्णन्तरेसु, दुवे
दुवे अच्छिअन्तरेसु, दुवे नक्कन्तरेसु, दुवे दुवे धमणिअन्तरेसु 10
अभिक्खणं अभिक्खणं पूयं च सोणियं च परिसवमाणीओ
२ चेव चिट्ठन्ति। तस्स णं दारगस्स गब्भगयस्स चेव
अग्गिए नामं वाही पाउब्भूए। जे णं से दारए आहारेइ, से
णं खिप्पामेव विद्धंसमागच्छइ, पूयत्ताए सोणियत्ताए य
परिणमइ, तं पि य से पूयं च सोणियं आहारेइ ॥ 15

तए णं सा मियादेवी अन्नया कयाइ नवण्हं मासाणं बहु-
पुण्णाणं दारगं पयाया जाइअन्धे [जाव] आगिइमेत्ते। तए णं
सा मियादेवी तं दारगं हुंडं अन्धारूवं पासइ। २ भीया [४]
अम्मधाइं सद्दावेइ। २ एवं वयासी। "गच्छह णं, देवाणु-
प्पिया तुमं एयं दारगं एगन्ते उक्कुरुडियाए उज्झाहि"। 20

तए णं सा अम्मधाई मियादेवीए "तह" त्ति एयमट्ठं
पडिसुणेइ। २ जेणेव विजए खत्तिए तेणेव उवागच्छइ। २
करयलपरिग्गहियं [०] एवं वयासी। 'एवं खलु, सामी,
मियादेवी नवण्हं मासाणं [जाव] आगिइमेत्ते। तए णं सा
मियादेवी तं हुंडं अन्धारूवं पासइ। २ भीया तत्था उव्वि- 25

गा संजायसड्ढा मम सद्दावेइ। २ त्ता एवं वयासी। "गच्छह णं तुब्भे, देवाणुप्पिया, एयं दारगं एगन्ते उक्कुरुडियाए उज्झाहि। तं संदिसह णं, सामी, तं दारगं अहं एगन्ते उज्झामि उदाहु मा"॥

तए णं से विजए खत्तिए तीसे अम्मधाईए अन्तिए एयम् अट्ठं सोच्चा निसम्म तहेव संभन्ते उट्ठाए उट्ठेइ। २ जेणेव मियादेवी तेणेव उवागच्छइ। २ मियादेवीं एवं वयासी। 'देवाणुप्पिया तुब्भं पढमं गब्भे। तं जइ णं तुब्भे एयं एगन्ते उक्कुरुडियाए उज्झासि तओ णं तुब्भं पया नो थिरा भविस्सइ। तो णं तुमं एयं दारगं रहस्सियंसि भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडिजागरमाणी विहराहि, तो णं तुब्भं पया थिरा भविस्सइ"।

तए णं सा मियादेवी विजयस्स खत्तियस्स "तह त्ति एयमट्ठं विणएणं पडिसुणेइ। २ तं दारगं रहस्सियंसि भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडिजागरमाणी विहरइ॥

एवं खलु, गोयमा, मियापुत्ते दारए पुरापोराणाणं [जाव] पच्चणुभवमाणे विहरइ"॥

§ 7 "मियापुत्ते णं, भन्ते दारए इओ कालमासे काल कहिं गमिहिइ, कहिं उववज्जिहिइ?"॥

"गोयमा मियापुत्ते दारए छव्वीसं वासाइं परमाउयं पालइत्ता कालमासे कालं किच्चा इहेव जम्बुद्दीवे दीवे भारहे वासे वेयड्ढगिरिपायमूले सीहकुलंसि सीहत्ताए पच्चायाहिइ। से णं तत्थ सीहे भविस्सइ अहम्मिए [जाव] साहसिए, सुबहुं पावं [जाव] समज्जिणइ। २ कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए उक्कोससागरोवमट्ठिइएसु

[जाव] उववज्जिहिइ । से णं तओ अणन्तर उव्वट्टित्ता सरीसवेसु उववज्जिहिइ । तत्थ णं कालं किच्चा दोच्चाए पुढवीए उक्कोसेणं तिण्णि सागरोवमाइं [०] । से णं तओ अणन्तर उव्वट्टित्ता पक्खीसु उववज्जिहिइ । तत्थ वि कालं किच्चा तच्चाए पुढवीए सत्त सागरोवमाइं [०] । से ण तओ 5 सीहेसु य [०], तयाणन्तरं चोत्थीए उरगो, पञ्चमीए इत्थी, छट्ठीए मणुओ अहे सत्तमीए । तओ अणन्तर उव्वट्टित्ता से जाइं इमाइ जलयरपञ्चिन्दियतिरिक्खजोणियाणं मच्छकच्छव-गाहमगरसुसुमाराईण अद्धतेरसजाइकुलकोडिजोणिपमुहसय-सहस्साइं भुज्जो तत्थ णं एगेमेगंसि जोणिविहाणंसि अणे- 10 गसयसहस्सखुत्तो उद्दाइत्ता उद्दाइत्ता तत्थ भुज्जो भुज्जो पच्चायाइस्सइ । से णं तओ उव्वट्टित्ता, [०] एवं चउपएसु उरपरिसप्पेसु भुयपरिसप्पेसु खहयरेसु चउरिन्दिएसु तेइ-न्दिएसु बेइन्दिएसु वणप्फइएसु कडुयरुक्खेसु कडुयदुद्धिएसु वाउ° तेउ° आउ° पुढवीकाएसु अणेगसयसहस्सखुत्तो[०]। से 15 णं तओ अणन्तर उव्वट्टित्ता सुपइट्ठपुरे नयरे गोणत्ताए पच्चा-याहिइ । से णं तत्थ उम्मुक्कबालभावे [जाव] अन्नया कयाइ पढमपाउसंसि गङ्गाए महानईए खलीणमट्टियं खणमाणे तेडीए पेल्लिए समाणे कालगए तत्थेव सुपइट्ठपुरे नयरे से-ट्ठिकुलंसि पुमत्ताए पच्चायाइयस्सइ । से णं तत्थ उम्मुक[०] 20 प्पत्ते तहारूवाण थेराणं अन्तिए धम्मं [जाव] सोच्चा निस-म्म मुण्डे भवित्ता अगाराओ अणगारियं पव्वइस्सइ । से ण तत्थ अणगारे भविस्सइ ईरियासमिए [जाव] बम्भयारी । से णं तत्थ बहूइं वासाइं सामण्णपरियागं पाउणित्ता आलो-इयपडिक्कन्ते समाहिपत्ते कालमासे कालं किच्चा सोहम्मे 25 कप्पे देवत्ताए उववज्जिहिइ । से णं तओ अणन्तरं चयं

[illegible] महाविदेहे वासे जाई कुलाई भवन्ति अड्ढाइं [जहा दढपइण्णे सा चेव वत्तव्वया कलाओ जाव] सिज्झिहिइ ॥

एवं खलु, जम्बू, समणेणं भगवया महावीरेणं [जाव] संपत्तेणं दुहविवागाणं पढमस्स अज्झयणस्स अयमट्ठे पन्नत्ते त्ति बेमि ॥

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। उज्झियए ।

§8 [1] जइ णं भन्ते समणेणं [जाव] संपत्तेणं दुहविवागाणं पढमस्स अज्झयणस्स अयमट्ठे पन्नत्ते दोच्चस्स णं भन्ते, अज्झयणस्स दुहविवागाणं समणेणं [जाव] संपत्तेणं के अट्ठे पन्नत्ते ? ॥

तए णं से सुहम्मे अणगारे जम्बुं अणगारं एवं वयासी "एवं खलु, जम्बु—

तेणं कालेणं तेणं समएणं वाणियगामे नामं नयरे होत्था रिद्धत्थिमियसमिद्धे। तस्स णं वाणियगामस्स उत्तरपुरत्थिमे दिसिभाए दूइपलासे नाम उज्जाणे होत्था। तत्थ णं दूइपलासे सुहम्मस्स जक्खस्स जक्खाययणे होत्था। तत्थ णं वाणियगामे मित्ते नाम राया होत्था [वण्णओ]। तस्स णं मित्तस्स रन्नो सिरी नामं देवी होत्था [वण्णओ] ॥ तत्थ णं वाणियगामे कामज्झया नाम गणिया होत्था अहीण° [जाव] सुरूवा बावत्तरिकलापण्डिया चउसट्ठिगणियागुणोववेया एगूणतीसविसेसे रममाणी एक्कवीसरइगुणप्पहाणा बत्तीसपुरिसोवयारकुसला नवङ्गसुत्तपडिबोहिया अट्ठारसदेसीभासाविसारया सिङ्गारागारचारुवेसा गीयरइगन्धव्वनट्टकुसला सङ्गयगयभणियविहियविलाससललियसंलावनिउण

जुत्तोवयारकुसला सुन्दरथणजहणवयणकरचरणनयणलावण्णविलासकलिया ऊसियज्झया सहस्सलम्भा विदिण्णछत्तचामरवालवीयणीया कण्णीरहप्पयाया यावि होत्था। बहूणं गणियासयसहस्साणं आहेवच्चं [जाव] विहरइ ॥

§९ तत्थ णं वाणियगामे विजयमित्ते नाम सत्थवाहे परिवसइ अड्ढे [०]। तस्स णं विजयमित्तस्स सुभद्दा नामं भारिया होत्था अहीण° [०]। तस्स णं विजयमित्तस्स पुत्ते सुभद्दाए भारियाए अत्तए उज्झियए नामं दारए होत्था अहीण° [जाव] सुरूवे।

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे समोसढे। परिसा निग्गया। राया जहा कूणिओ तहा निग्गओ। धम्मो कहिओ। परिसा पडिगया। राया य गओ। तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स जेट्ठे अन्तेवासी इन्दभूई नामं अणगारे [जाव] °लेस्से छट्ठंछट्ठेणं, जहा पन्नत्तीए पढम° [जाव] जेणेव वाणियगामे नयरे तेणेव उवागच्छइ। २ उच्चनीय° [०] अडमाणे जेणेव रायमग्गे तेणेव ओगाढे। तत्थ णं बहवे हत्थी पासइ सन्नद्धबद्धवम्मियगुडियउप्पीलियकच्छे उद्दामियघण्टे नानामणिरयणविविहगेवेज्जउत्तरकञ्चुइज्जे पडिकप्पिए झयपडागवरपञ्चामेलआरूढहत्थारोहे गहियाउहप्पहरणे। अन्ने य तत्थ बहवे आसे पासइ संनद्धबद्धवम्मियगुडिए आविद्धगुडे ओसारियपक्खरे उत्तरकञ्चुइयओचूलमुहचण्डाधरचामरथासगपरिमण्डियकडिए आरूढआसारोहे गहियाउहप्पहरणे अन्ने य तत्थ बहवे पुरिसे पासइ सनद्धबद्धवम्मियकवए उप्पीलियसरासणपट्टिए पिणद्धगेवेज्जे विमलवरबद्धचिन्धपट्टे गहियाउहप्प-

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हरते। तेसिं च णं पुरिसाणं मज्झगयं एगं पुरिसं पासइ अव-
ओडयबन्धणं उक्खित्तकण्णनासं नेहतुप्पियगत्तं वज्झकरकडि-
जुयनियत्थं कण्ठेगुणरत्तमल्लदामं चुण्णगुण्डियगायं चुण्णयं
वज्झपाणपियं तिलंतिलं चेव छिज्जमाणं कागणिमंसाइं खा-
5 वियन्तं पावं खक्खरसएहिं हम्ममाणं अणेगनरनारीसंपरि-
वुडं चच्चरे चच्चरे खण्डपडहएणं उग्घोसिज्जमाणं
इमं च णं एयारूवं उग्घोसणं पडिसुणेइ। नो
खलु देवाणुप्पिया, उज्झियगस्स दारगस्स केइ राया वा
रायपुत्ते वा अवरज्झइ, अप्पणो से सयाइं कम्माइं अव-
10 रज्झन्ति ॥

§ 10 तए णं से भगवओ गोयमस्स तं पुरिसं पासि-
त्ता इमे अज्झत्थिए [५]। "अहो णं इमे पुरिसे [जाव] नर-
यपडिरूवियं वेयणं वेएइ" त्ति कट्टु वाणियगामे नयरे उच्च-
नीयमज्झिमकुलाइं [जाव] अडमाणे अहापज्जत्तं समुदाणियं
15 गिण्हइ। २ वाणियगामं नयरं मज्झंमज्झेणं [जाव] पडिदंसेइ।
२ समणं भगवं महावीरं वन्दइ नमंसइ। २ एवं वयासी।
'एवं खलु अहं, भन्ते, तुब्भेहिं अब्भणुन्नाए समाणे वाणि-
यगामं [जाव] तहेव वेएइ। से णं भन्ते पुरिसे पुव्वभवे
के आसी [जाव] पच्चणुब्भवमाणे विहरइ? ॥

20 एवं खलु गोयमा—तेणं कालेणं तेणं समएणं इहेव
जम्बुद्दीवे दीवे भारहे वासे हत्थिणाउरे नामं नयरे होत्था
रिद्ध" [ ]। तत्थ णं हत्थिणाउरे नयरे सुनन्दे नामं राया
होत्था महया" [०]। तत्थ णं हत्थिणाउरे बहुमज्झदेसभाए
एत्थ णं महं एगे गोमण्डवए होत्था अणेगखम्भसयसंनिविट्ठे
25 पासाईए ४]। तत्थ णं बहवे नगरगोरूवाणं सणाहा य अ-

॰णाहा य नगरगावीओ य नगरवसभा य नगरबलीवद्दा य नगरपड्डयाओ य पउरतणपाणिया निब्भया निरुवसग्गा सुहंसुहेणं परिवसन्ति ॥

तत्थ णं हत्थिणाउरे नयरे भीमे नामं कुडग्गाहे होत्था अहम्मिए [जाव] दुप्पडियाणन्दे । तस्स णं भीमस्स कुडग्गाहस्स उप्पला नामं भारिया होत्था अहीण॰ [०] । तए णं 5 सा उप्पला कुडग्गाहिणी अन्नया कयाइ आवन्नसत्ता जाया यावि होत्था । तए णं तीसे उप्पलाए कुडग्गाहिणीए तिण्हं मासाणं बहुपडिपुण्णाणं अयमेयारूवे दोहले पाउब्भूए । "धन्नाओ णं ताओ अम्मयाओ [४] [जाव] सुलद्धे जम्मजीवियफले, जाओ ण नगरगोरूवाणं सणाहाण य [जाव] वसभाण य 10 ऊहेहि य थणेहि य वसणेहि य छेप्पाहि य ककुहेहि य वहेहि य कण्णेहि य अच्छीहि य नासाहि य जिब्भाहि य ओट्ठेहि य कम्बलेहि य सोल्लेहि य तलिएहि य भज्जिएहि य परिसुक्केहि य लावणेहि य सुरं च महुं च मेरगं च जाइं च सीहुं च पसन्नं च आसाएमाणीओ विसाएमाणीओ 15 परिभुञ्जेमाणीओ परिभाएमाणीओ दोहलं विणेन्ति । तं जइ णं अहमवि बहूणं नगर॰ [जाव] विणिज्जामि ' त्ति कट्टु, तंसि दोहलंसि अविणिज्जमाणंमि सुक्का भुक्खा निम्मंसा ओलुग्गसरीरा नित्तेया दीणविमणवयणा पण्डुल्लइयमुहा ओमन्थियनयण वयणकमला जहोइयं पुप्फवत्थगन्धमल्लालंकाराहारं अपरिभुञ्ज- 20 माणी करयलमलिय व्व कमलमाला ओहय॰ [जाव] झियाइ ॥

इमं च णं भीमे कुडग्गाहे जेणेव उप्पला कुडग्गाहिणी तेणेव उवागच्छइ । २ ओहय॰ [जाव] पासइ । २ एवं वयासी । ' किं ण तुमे, देवाणुप्पिए, ओहय॰ [जाव] झियासि ? " ॥

तए णं सा उप्पला भारिया भीमं कुडग्गाहं एवं 25

वयासी। 'एवं खलु, देवाणुप्पिया, मम तिण्हं मासाणं बहु
पडिपुण्णाणं दोहला पाउब्भूया। 'धन्ना णं ताओ अम्मयाओ जाओ णं
बहूणं गोरूवाणं ऊहेहि या [जाव] लावणेहि य सुरं च [५]
आसाएमाणीओ [४] दोहलं विणेन्ति। तए णं अहं, देवाणु
5 प्पिया, तंसि दोहलंसि अविणिज्जमाणंसि [जाव] झियामि॥

तए णं से भीमे कूडग्गाहे उप्पलं भारियं एवं वयासी।
'मा णं तुमं, देवाणुप्पिया, ओहय' [०] झियाहि। अहं णं
तहा करिस्सामि जहा णं तव दोहलस्स संपत्ती भविस्सइ।'
ताहिं इट्ठाहिं [५] [जाव] वग्गूहिं समासासेइ। तए णं से
10 भीमे कूडग्गाहे अद्धरत्तकालसमयंसि एगे अबीए संनद्ध'
[जाव] पहरणे सयाओ गिहाओ निग्गच्छइ। २ हत्थिणाउरे
नयरे मज्झंमज्झेणं जेणेव गोमण्डवे तेणेव उवागए। २ बहूणं
नगरगोरूवाणं [जाव] वसभाण य अप्पेगइयाणं ऊहे छिन्दइ
[जाव] अप्पेगइयाणं कम्बले छिन्दइ, अप्पेगइयाणं अवयवा
15 णं महावहाणं विप्पेइ। २ जेणेव सए गिहे तेणेव उवा
गच्छइ। २ उप्पलाए कूडग्गाहिणीए उवणेइ। तए णं सा
उप्पला भारिया तेहिं बहूहिं गोमंसेहि सोल्लेहि य सुरं च [५] आ
साएमाणी तं दोहलं विणेइ। तए णं सा उप्पला कूडग्गाहिणी
संपुण्णदोहला संमाणियदोहला विणीयदोहला वोच्छिन्नदो
20 हला संपन्नदोहला तं गब्भं सुहंसुहेणं परिवहइ। तए णं सा
उप्पला कूडग्गाहिणी अन्नया कयाइ नवण्हं मासाणं बहुपडि
पुण्णाणं दारगं पयाया॥

§ 11 तए णं तेणं दारएणं जायमेत्तेणं चेव महया महया
सद्देणं विघुट्ठे विस्सरे आरसिए। तए णं तस्स दारगस्स
25 आरसियसद्दं सोच्चा निसम्म हत्थिणाउरे नयरे बहवे न

गरगोरूवा [जाव] वसभा य भीया [०] उव्विग्गा सव्वओ समन्ता विप्पलाइत्था । तए णं तस्स दारगस्स अम्मापियरो अयमेयारूवं नामधेज्जं करेन्ति "जम्हा णं अम्हं इमेण दारएणं जायमेत्तेण चेव महया चिच्चीसद्देणं विघुट्ठे विस्सरे आरसिए, तए णं एयस्स दारगस्स आरसियसद्दं सोच्चा 5 निसम्म हत्थिणाउरे बहवे नगरगोरूवा [जाव] भीया [४] सव्वओ समन्ता विप्पलाइत्था, तम्हा णं होउ अम्हं दारए गोत्तासए नामेणं" । तए णं से गोत्तासए दारए उम्मुक्कबालभावे जाए यावि होत्था । तए णं से भीमे कुडग्गाहे अन्नया कयाइ कालधम्मुणा संजुत्ते । तए णं से गोत्तासे 10 दारए बहुएणं मित्तनाइनियगसयणसंबन्धिपरियणेणं सद्धिं संपरिवुडे रोयमाणे कन्दमाणे विलवमाणे भीमस्स कुडग्गाहस्स नीहरणं करेइ । २ बहूइं लोइयमयकिच्चाइं करेइ । तए णं से सुनन्दे राया गोत्तासं दारयं अन्नया कयाइ सयमेव कुडग्गाहत्ताए ठावेइ । तए णं से गोत्तासे दारए कुडग्गाहे 15 जाए यावि होत्था अहम्मिए [जाव] दुप्पडियाणन्दे । तए णं से गोत्तासे दारए कुडग्गाहित्ताए कल्लाकल्लिं अद्धरत्तियकालसमयंसि एगे अबीए सन्नद्धबद्धकवए [जाव] गहियाउहप्पहरणे सयाओ गिहाओ निग्गच्छइ । २ जेणेव गोमण्डवे तेणेव उवागच्छइ । २ बहूणं नगरगोरूवाणं सणाहाण य 20 [जाव] वियङ्गेइ । २ जेणेव सए गेहे तेणेव उवागए । तए णं से गोत्तासे कुडग्गाहे तेहिं बहूहिं गोमंसेहि य सोल्लेहि य सुरं च [६] आसाएमाणे विसाएमाणे [जाव] विहरइ । तए णं से गोत्तासे कुडग्गाहे एयकम्मे [६] सुबहु पावकम्मं समज्जिणित्ता पञ्चवाससयाइं परमाउयं पालयित्ता अट्टदुहट्टोवगए 25 कालमासे कालं किच्चा दोच्चाए पुढवीए उक्कोसं तिसागरोवमट्ठिइएसु नेरइएसु नेरइयत्ताए उववन्ने ॥

§ 12 तए णं सा विजयमित्तस्स सत्थवाहस्स सुभद्दा
नाम भारिया जायनिंदुया यावि होत्था जाया जाया दारगा
विणिहायमावज्जन्ति । तए णं से गोत्तासे कूडग्गाहे दोच्चाए
पुढवीए अणन्तरं उव्वट्टित्ता इहेव वाणियगामे नयरे विजय
5 मित्तस्स सत्थवाहस्स सुभद्दाए भारियाए कुच्छिंसि पुत्तत्ताए
उववन्ने । तए णं सा सुभद्दा सत्थवाही अन्नया कयाइ नव-
ण्हं मासाणं बहुपडिपुण्णाणं दारगं पयाया । तए णं सा सु
भद्दा सत्थवाही तं दारगं जायमेत्तयं चेव एगन्ते उक्कुरुडि
याए उज्झावेइ । २ दोच्चं पि गिण्हावेइ । २ आणुपुव्वेणं सार
10 क्खमाणी संगोवेमाणी संवड्ढेइ । तए णं तस्स दारगस्स
अम्मापियरो ठिइवडियं च चन्दसूरदंसणियं च जागरियं च
महया इड्ढीसक्कारसमुदएणं करेन्ति । तए णं तस्स दारगस्स
अम्मापियरो एक्कारसमे दिवसे निव्वत्ते संपत्ते बारसमे दिवसे
इममेयारूवं गोण्णं गुणनिप्फन्नं नामधेज्जं करेन्ति । [a] जम्हा
15 णं अम्हं इमे दारए जायमेत्तए चेव एगन्ते उक्कुरुडियाए
उज्झिए तम्हा णं होउ अम्हं दारए उज्झियए नामेणं ।
तए णं से उज्झियए दारए पञ्चधाईपरिग्गहिए, तं जहा—
खीरधाईए मज्जणधाईए मण्डणधाईए कीलावणधाईए अङ्क
धाईए, जहा दढपइन्ने जाव] निव्वाघाए गिरिकन्दरमल्लीणे
20 मिव चम्पगपायवे सुहंसुहेणं विहरइ । तए णं से विजय
मित्ते सत्थवाहे अन्नया कयाइ गणिमं च धरिमं च मेज्जं च
पारिच्छेज्जं च चउव्विहं भण्डगं गहाय लवणसमुद्दं पोयव
हणेणं उवागए । तए णं से विजयमित्ते तत्थ लवणसमुद्दे
पोयविवत्तीए निब्बुड्डभण्डसारे अत्ताणे असरणे कालधम्मुणा
25 संजुत्ते । तए णं तं विजयमित्तं सत्थवाहं जे जहा बहवे ई
सरतलवरमाडम्बियकोडुम्बियइब्भसेट्ठिसत्थवाहा लवणसमुद्दे
पोयविवत्तीए बुड्डं निब्बुड्डभण्डसारं कालधम्मुणा संजुत्तं

सुणेन्ति, ते तहा हत्थनिक्खेवं च बाहिरभण्डसारं च गहाय एगन्ते अवक्कमन्ति । तए णं सा सुभद्दा सत्थवाही विजयमित्तं लवणसमुद्दे पोयविवत्तीए निब्बुड्डभण्डसारं कालधम्मुणा संजुत्तं सुणेइ । २ महया पइसोएणं अप्फुन्ना समाणी परसुनियत्ता विव चम्पगलया धस त्ति धरणीयलंसि सव्वङ्गेण 5 संनिवडिया । तए णं सा सुभद्दा सत्थवाही मुहुत्तन्तरेण आसत्था समाणी बहूहिं मित्त° [जाव] परिवुडा रोयमाणी कन्दमाणी विलवमाणी विजयमित्तसत्थवाहस्स लोइयाइं मयकिच्चाइं करेइ । तए णं सा सुभद्दा सत्थवाही अन्नया कयाइ लवणसमुद्दोत्तरणं च लच्छिविणासं च पोयविणासं 10 च पइमरणं च अणुचिन्तेमाणी २ कालधम्मुणा संजुत्ता ॥

§ 13 तए णं ते नगरगुत्तिया सुभद्दं सत्थवाहिं कालगयं जाणित्ता उज्झियगं दारगं सयाओ गिहाओ निच्छुभेन्ति । २ तं गिहं अन्नस्स दलयन्ति । तए णं से उज्झियए दारए सयाओ गिहाओ निच्छूढे समाणे वाणियगामे नयरे 15 सिंघाडग° [जाव] °पहेसु जूयखेलएसु वेसियाघरेसु पाणागारेसु य सुहंसुहेणं परिवड्ढइ । तए णं से उज्झियए दारए अणोहट्टिए अणिवारिए सच्छन्दमई सइरप्पयारे मज्जप्पसङ्गी चोरजूयवेसदारप्पसङ्गी जाए यावि होत्था । तए णं से उज्झियए अन्नया कयाइ कामज्झयाए गणियाए सद्धिं 20 संपलग्गे जाए यावि होत्था । कामज्झयाए गणियाए सद्धिं विउलाइं उरालाइं माणुस्सगाइं भोगभोगाइं भुञ्जमाणे विहरइ । तए णं तस्स विजयमित्तस्स रन्नो अन्नया कयाइ सिरीए देवीए जोणिसूले पाउब्भूए यावि होत्था । नो संचाएइ विजयमित्ते राया सिरीए देवीए सद्धिं उरालाइं माणुस्सगाइं 25 भोगभोगाइं भुञ्जमाणे विहरित्तए । तए णं से विजयमित्ते

राया अन्नया कयाइ उज्झियगदारयं कामज्झयाए गणियाए
गिहाओ निच्छुभावेइ। २ कामज्झयं गणियं अब्भिंतरियं
ठावेइ। २ कामज्झयाए गणियाए सद्धिं उरालाइं भोगभो
गाइं भुंजमाणे विहरइ। तए णं से उज्झियए दारए कामज्झयाए
गणियाए गिहाओ निच्छुभेमाणे कामज्झयाए गणियाए मुच्छिए
गिद्धे गढिए अज्झोववन्ने अन्नत्थ कत्थइ सुइं च रइं च धिइं च
अविंदमाणे तच्चित्ते तम्मणे तल्लेसे तदज्झवसाणे तदट्ठो
वउत्ते तयप्पियकरणे तब्भावणाभाविए कामज्झयाए गणियाए
बहूणि अंतराणि य छिद्दाणि य विवराणि य पडिजागर
माणे २ विहरइ। तए णं से उज्झियए दारए अन्नया कयाइ
कामज्झयं गणियं अंतरं लभेइ। २ कामज्झयाए गणियाए
गिहं रहसियं अणुप्पविसइ। २ कामज्झयाए गणियाए
सद्धिं उरालाइं माणुस्सगाइं भोगभोगाइं भुंजमाणे विहरइ।

इमं च णं विजयमित्ते राया [जाव] पायच्छित्ते सव्वालंका
रविभूसिए मणुस्सवग्गुरापरिक्खित्ते जेणेव कामज्झयाए गिहे
तेणेव उवागच्छइ। २ तत्थ णं उज्झियए दारए कामज्झयाए
गणियाए सद्धिं उरालाइं भोगभोगाइं [जाव] विहरमाणं
पासइ। २ आसुरुत्ते [४] तिवलियभिउडिं निडाले साहट्टु
उज्झिययं दारयं पुरिसेहिं गिण्हावेइ। २ अट्ठिमुट्ठिजाणुकोप्पर
पहारसंभग्गमहियगत्तं करेइ। २ अवओडयबंधणं करेइ।
२ एएणं विहाणेणं वज्झं आणावेइ। एवं खलु, गोयमा,
उज्झियए दारए पुरापोराणाणं कम्माणं [जाव] पच्चणुभव
माणे विहरइ ॥

§ 14 "उज्झियए णं भंते दारए इओ कालमासे कालं
किच्चा कहिं गच्छिहिइ, कहिं उववज्जिहिइ?"।

"गोयमा, उज्झियए दारए पणवीसं वासाइं परमाउयं पाल-
इत्ता अज्जेव तिभागावसेसे दिवसे सूलीभिन्ने कए समाणे
कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए नेरइ-
यत्ताए उववज्जिहिइ। से णं तओ अणन्तर उव्वट्टित्ता इहेव
जम्बुद्दीवे दीवे भारहे वासे वेयड्ढगिरिपायमूले वाणरकुलंसि 5
वाणरत्ताए उववज्जिहिइ। से ण तत्थ उम्मुक्कबालभावे ति-
रियभोगेसु मुच्छिए गिद्धे गढिए अज्झोववन्ने जाए जाए
वाणरपेल्लए वहेइ। तं एयकम्मे [०] कालमासे कालं किच्चा
इहेव जम्बुद्दीवे दीवे भारहे वासे इन्दपुरे नयरे गणियाकु-
लंसि पुत्तत्ताए पच्चायाहिइ। तए णं तं दारयं अम्मापियरो 10
जायमेत्तक वद्धेहिन्ति, नपुंसगकम्म सिक्खावेहिन्ति। तए
णं तस्स दारयस्स अम्मापियरो निवत्तबारसाहस्स इम एया-
रूव नामधेज्ज करेन्ति, तं जहा-'होउ णं अम्हं इमे दारए
पियसेणे नामं नपुंसए'। तए णं से पियसेणे नपुंसए
उम्मुक्कबालभावे जोव्वणगमणुप्पत्ते विन्नयपरिणयमेत्ते 15
रूवेण य जोव्वणेण य लावण्णेण य उक्किट्ठे उक्किट्ठसरीरे
भविस्सइ। तए णं से पियसेणे नपुंसए इन्दपुरे नयरे
बहवे राईसर° [जाव] °पभिईओ बहूहि य विज्जापयोगेहि
य मन्तचुण्णेहि य हियउड्डावणाहि य निण्हवणेहि य
पण्हवणेहि य वसीकरणेहि य आभियोगिएहि य अभियोगित्ता
उरालाइ माणुस्सगाइ भोगभोगाइ भुञ्जमाणे विहरिस्सइ॥ 20
तए णं से पियसेणे नपुंसए एयकम्मे [०] सुबहुं पावकम्मं
समज्जिणित्ता एकवीसं वाससयं परमाउयं पालइत्ता काल-
मासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए
उववज्जिहि। तत्तो सरीसवेसु, सुसुमारे, तहेव [जाव] पुढवि°
[०]। से णं तओ अणन्तरं उव्वट्टित्ता इहेव जम्बुद्दीवे दीवे 25
भारहे वासे चम्पाए नयरीए महिसत्ताए पच्चायाहिइ। से
णं तत्थ अन्नया कयाइ गोट्ठिल्लएहिं जीवियाओ ववरोविए

समाणे तत्थेव वाणियगामे नयरीए सेट्ठिकुलंसि पुत्तत्ताए पच्चायाहिइ । से णं तत्थ उम्मुक्कबालभावे तहारूवाणं थेराणं अन्तिए केवलं बोहिं [ ] अणगारे, सोहम्मे कप्पे जहा पढमे, [जाव] अन्तं करेहिइ ॥ निक्खेवो ॥ १ ॥

२

। अभग्गसेण ।

[उक्खेवो ।]

§ 15 तेणं कालेणं तेणं समएणं पुरिमताले नामं नयरे होत्था रिद्ध° [ ] । तस्स णं पुरिमतालस्स नयरस्स उत्तरपुरत्थिमे दिसीभाए एत्थ णं अमोहदंसणे उज्जाणे । तत्थ णं अमोहदंसिस्स जक्खस्स जक्खाययणे होत्था । तत्थ णं पुरिमताले महब्बले नामं राया होत्था । तत्थ णं पुरिमतालस्स नयरस्स उत्तरपुरत्थिमे दिसीभाए देसप्पन्ते अडवी संठिया । तत्थ णं साला नामं अडवीचोरपल्ली होत्था विसमगिरिकन्दरकोलम्बसंनिविट्ठा वंसीकलंकपागारपरिक्खित्ता छिन्नसेलविसमप्पवायफरिहोवगूढा अब्भिन्तरपाणीया सुदुल्लभजलपेरन्ता अणेगखण्डी विदियजणदिन्ननिग्गमप्पवेसा सुबहुयस्स वि कुवियस्स जणस्स दुप्पहंसा यावि होत्था । तत्थ णं सालाडवीए चोरपल्लीए विजए नामं चोरसेणावई परिवसइ अहम्मिए [जाव] लोहियपाणी, बहुनयरनिग्गयजसे सूरे दढप्पहारे साहसिए सद्दवेही परिवसइ असिलट्ठिपढममल्ले । से णं तत्थ सालाडवीए चोरपल्लीए पञ्चण्हं चोरसयाणं आहेवच्चं [जाव] विहरइ ।

§ 16 तए णं से विजए चोरसेणावई बहूणं चोराण य पारदारयाण य गण्ठिभेयाण य संधिच्छेयाण य खण्डपट्टाण य अन्नेसिं च बहूणं छिन्नभिन्नबाहिराहियाणं कुडङ्गे यावि होत्था। तए ण से विजए चोरसेणावई पुरिमतालस्स नयरस्स उत्तरपुरत्थिमिल्लं जणवयं बहूहिं गामघाएहि य नगरघाएहि य गोग्गहणेहि य बन्दिग्गहणेहि य पन्थकोट्टेहि य खत्तखणणेहि य ओवीलेमाणे विद्धंसेमाणे तज्जेमाणे तालेमाणे नित्थाणे निद्धणे निक्कणे कप्पायं करेमाणे विहरइ। महब्बलस्स रन्नो अभिक्खणं [२] कप्पायं गेण्हइ। तस्स णं विजयस्स चोरसेणावइस्स खन्दसिरी नामं भारिया होत्था अहीण° [०]। तस्स णं विजयचोरसेणावइस्स पुत्ते खन्दसिरीए भारियाए अत्तए अभग्गसेणे नामं दारए होत्था अहीणपुण्णपञ्चिन्दियसरीरे विण्णायपरिणयमेत्ते जोव्वणगमणुप्पत्ते।

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे पुरिमताले नयरे समोसढे। परिसा निग्गया। राया निग्गओ। धम्मो कहिओ। परिसा राजा य पडिगओ। तेणं कालेणं तेण समएणं समणस्स भगवओ महावीरस्स जेट्ठे अन्तेवासी गोयमे [जाव] रायमग्गं समोगाढे। तत्थ णं बहवे हत्थी पासइ, बहवे आसे, पुरिसे संनद्धबद्धकवए। तेसिं णं पुरिसाणं मज्झगयं एगं पुरिसे पासइ अवओडय° [जाव] उग्घोसिज्जमाणं। तए णं तं पुरिसं रायपुरिसा पढमंसि चच्चरंसि निसीयावेन्ति। २ अट्ठ चुलप्पियए अग्गओ घाएन्ति। २ कसप्पहारेहिं तालेमाणा तालेमाणा कलुणं काकणिमंसाइं खावेन्ति। २ रुहिरपाणियं च पाएन्ति। तयाणन्तरं च णं दोच्चंसि चच्चरंसि अट्ठ चुल्लमाउयाओ अग्गओ घाएन्ति। एवं तच्चे अट्ठ महापिउए, चउत्थे अट्ठ महामाउयाओ, पञ्चमे

पुप्फे छट्ठे सुण्हा सत्तमे जामाउया, अट्ठमे धूयाओ नवमे
नत्तुया, दसमे नत्तुईओ एक्कारसमे नत्तुयावई बारसमे नत्तु
इणीओ तेरसमे पिउस्सियपइया, चोद्दसमे पिउस्सियाओ
पन्नरसमे माउस्सियापइया सोलसमे माउस्सियाओ सत्तरसमे
5 मामियाओ अट्ठारसमे अवसेसं मित्तनाइनियगसयणसंबन्धि
परियणं अग्गओ घाएन्ति । २ कसप्पहारेहिं तालेमाणा
तालेमाणा कलुणं काकणिमंसाइं खावेन्ति । २ रुहिरपाणियं
च पाएन्ति ॥

§ 17 तए णं से भगवं गोयमे तं पुरिसं पासेइ । २
10 इमे एयारूवे अज्झत्थिए समुप्पन्ने [जाव] तहेव निग्गए । एवं
वयासी । "एवं खलु, अहं णं भन्ते, तं चेव [जाव] से णं
भन्ते पुरिसे पुव्वभवे के आसी [जाव] विहरइ ?"॥

"एवं खलु, गोयमा, तेणं कालेणं तेणं समएणं इहेव जम्बु
द्दीवे दीवे भारहे वासे पुरिमताले नामं नयरे होत्था रिद्ध
15 [ ] । तत्थ णं पुरिमताले नयरे उदिओदिए नामं राया
होत्था महया [०] । तत्थ णं पुरिमताले निन्नए नाम अण्ड
यवाणियए होत्था अड्ढे [जाव] अपरिभूए अहम्मिए [जाव]
दुप्पडियाणन्दे । तस्स णं निन्नयस्स बहवे पुरिसा दिण्णभइभ
त्तवेयणा कल्लाकल्लिं कुद्दालियाओ य पत्थियपिडए य गि
20 ण्हन्ति । २ पुरिमतालस्स नयरस्स परिपेरन्तेसु बहवे का
इअण्डए घूइअण्डए पारेवइअण्डए टिट्टिभिअण्डए बगिअ
ण्डए मयूरिअण्डए कुक्कुडिअण्डए य अन्नेसिं च बहूणं
जलयरथलयरखहयरमाईणं अण्डाइं गेण्हन्ति । २ पत्थियपि
डगाइं भरेन्ति । २ जेणेव निन्नए अण्डवाणियए तेणेव
52 उवागच्छन्ति । २ निन्नयस्स अण्डवाणियस्स उवणेन्ति ।

तए णं तस्स निन्नयस्स अण्डवाणियस्स बहवे पुरिसा दिन्नभइभत्तवेयणा बहवे काइअण्डए य [जाव] कुक्कुडिअण्डए य अन्नेसिं च बहूणं जलयरथलयरखहयरमाईणं अण्डए तवएसु य कवल्लीसु य कन्दुएसु य भज्जणएसु य इङ्गालेसु य तलेन्ति भज्जेन्ति सोल्लेन्ति । २ रायमग्गे अन्तरावणंसि 5
अण्डयपणिएण वित्तिं कप्पेमाणा विहरन्ति । अप्पणा वि य णं से निन्नयए अण्डयवाणियए तेहिं बहूहिं काइअण्डएहि य [जाव] कुक्कुडिअण्डएहि य सोल्लेहि य तलिएहिं य भज्जिएहि य सुरं च [०] आसाएमाणे विसाएमाणे विहरइ ।
तए णं से निन्नए अण्डवाणियए एयकम्मे [४] सुबहुं पाव- 10
कम्मं समज्जिणित्ता एगं वाससहस्सं परमाउयं पालइत्ता कालमासे कालं किच्चा तच्चाए पुढवीए उक्कोससत्तसाग-रोवमठिइएसु नेरइएसु नेरइयत्ताए उववन्ने ॥

§ 18 से णं तओ अणन्तरं उव्वट्टित्ता इहेव सालाडवीए चोरपल्लीए विजयस्स चोरसेणावइस्स खन्दसिरीए भारियाए 15
कुच्छिंसि पुत्तत्ताए उववन्ने । तए णं तीसे खन्दसिरीए भा-रियाए अन्नया कयाइ तिण्हं मासाणं बहुपडिपुण्णाणं इमे एयारुवे दोहल्ले पाउब्भूए । "धन्नाओ णं ताओ अम्मयाओ जाओ णं बहूहिं मित्तनाइनियगसयणसंबन्धिपरियणमहिलाहिं अन्नाहि य चोरमहिलाहिं सद्धिं संपरिवुडा ण्हाया कयब- 20
लिकम्मा [जाव] °पायच्छित्ता सव्वालंकारविभूसिया विउलं असणं पाणं खाइमं साइमं सुरं च मज्जं च आसाएमाणी विसा-एमाणी विहरन्ति । जिमियभुत्तुत्तरागयाओ पुरिसनेवत्थिया संनद्धबद्ध° [जाव] गहियाउहप्पहरणा भरिएहि फलएहिं निक्किट्ठाहिं असीहिं अंसागएहिं धणूहिं समुक्खित्तेहिं सरेहिं 25
समुल्लालियाहि दामाहिं लम्बियाहि य ओसारियाहि उरुघ-

ण्टाहिं छिप्पतूरेणं वज्जमाणेणं २ महया उक्किट्ठि° [जाव] स-
मुद्दरवभूयं पिव करेमाणीओ सालाडवीए चोरपल्लीए सव्वओ
समन्ता ओलोएमाणीओ २ आहिण्डमाणीओ दोहलं विणेन्ति।
तं जइ अहं पि जाव दोहलं विणिज्जामि" त्ति कट्टु तंसि
5 दोहलंसि अविणिज्जमाणंसि [जाव] झियाइ। तए णं से विजए
चोरसेणावई खन्दसिरिभारियं ओहय° [जाव] पासइ। २ एवं
वयासी। "किं णं तुमं देवाणुप्पिया ओहय [जाव]
झियासि?"।

तए णं सा खन्दसिरी विजयं एवं वयासी। "एवं
खलु, देवाणुप्पिया, मम तिण्हं मासाणं [जाव] झियामि"।

10 तए णं से विजए चोरसेणावई खन्दसिरीए भारियाए
अन्तिए एयमट्ठं सोच्चा निसम्म खन्दसिरिभारियं एवं
वयासी। "अहासुहं देवाणुप्पिए" त्ति एयमट्ठं पडिसुणेइ।
तए णं सा खन्दसिरिभारिया विजएणं चोरसेणावइणा अ-
ब्भणुण्णाया समाणी हट्ठ° [ ] बहूहिं मित्त° [जाव] अन्नाहि
15 य बहूहिं चोरमहिलाहिं सद्धिं संपरिवुडा ण्हाया [जाव] वि-
भूसिया विउलं असणं [४] सुरं च [५] आसाएमाणी [४]
विहरइ। जिमियभुत्तुत्तरागया पुरिसनेवत्थिया संनद्धबद्ध° [जाव]
आहिण्डमाणी दोहलं विणेइ। तए णं सा खन्दसिरीभारिया
संपुण्णदोहला सम्माणियदोहला विणीयदोहला वोच्छिन्न-
20 दोहला संपन्नदोहला तं गब्भं सुहंसुहेणं परिवहइ। तए णं
सा चोरसेणावइणी नवण्हं मासाणं बहुपडिपुण्णाणं दारगं
पयाया। तए णं से विजए चोरसेणावई तस्स दारगस्स म-
हया इड्ढीसक्कारसमुदएणं दसरत्तं ठिइवडियं करेइ। तए
णं से विजए चोरसेणावई तस्स दारगस्स एक्कारसमे दिव-
25 से विउलं असणं [४] उवक्खडावेइ। २ मित्तनाइ [ ] आ-

मन्तेइ। २ [जाव] तस्सेव मित्तनाइ [०] पुरओ एवं वयासी। "जम्हा णं अम्ह इमंसि दारगंसि गब्भगयंसि समाणंसि इमे एयारूवे दोहले पाउब्भूए, तम्हा णं होउ अम्हं दारए अभग्गसेणे नामेणं" ॥

§ 19 तए णं से अभग्गसेणे कुमारे पञ्चधाई [जाव] 5 परिवड्ढइ। तए णं से अभग्गसेणे कुमारे उम्मुक्कबालभावे यावि होत्था। अट्ठ दारियाओ, [जाव] अट्ठओ दाओ [०]। उप्पिं पासाय [०] भुञ्जमाणे विहरइ। तए णं से विजए चोरसेणावई अन्नया कयाइ कालधम्मुणा संजुत्ते। तए णं से अभग्गसेणे कुमारे पञ्चहिं चोरसएहिं सद्धिं संपरिवुडे 10 रोयमाणे कन्दमाणे विलवमाणे विजयस्स चोरसेणावइस्स महया इड्ढीसक्कारसमुदएणं नीहरणं करेइ। २ बहूइं लोइयाइं मयकिच्चाइं करेइ। २ केणइ कालेणं अप्पसोए जाए यावि होत्था। तए णं ते पञ्च चोरसयाइं अन्नया कयाइ अभग्गसेणं कुमारं सालाडवीए चोरपल्लीए महया २ चोर- 15 सेणावइत्ताए अभिसिञ्चन्ति। तए णं से अभग्गसेणे कुमारे चोरसेणावई जाए अहम्मिए [जाव] कप्पायं गिण्हइ। तए णं ते जाणवया पुरिसा अभग्गसेणेणं चोरसेणावइणा बहुगामघायावणाहिं ताविया समाणा अन्नमन्नं सद्दावेन्ति। २ एवं वयासी। "एवं खलु, देवाणुप्पिया, अभग्गसेणे चोरसेणावई 20 पुरिमतालस्स नयरस्स उत्तरिल्लं जणवयं बहूहिं गामघाएहिं [जाव] निद्धणं करेमाणे विहरइ। तं सेयं खलु, देवाणुप्पिया, पुरिमताले नयरे महाबलस्स रन्नो एयमट्ठं विन्नवित्तए"। तए णं ते जाणवया पुरिसा एयमट्ठं अन्नमन्नेणं पडिसुणेन्ति। २ महत्थं महग्घं महरिहं रायारिहं पाहुडं गिण्हन्ति। २ 25 जेणेव पुरिमताले नयरे तेणेव उवागये २ जेणेव महाबले

राया तेणेव उवागए २ महाबलस्स रण्णो तं महत्थं [जाव]
पाहुडं उवणेन्ति । २ करयल° [ ] अञ्जलिं कट्टु महाबलं
रायं एवं वयासी । " एवं खलु, सामी, सालाडवीए चोर
पल्लीए अभग्गसेणे चोरसेणावई अम्हे बहूहिं गामघाएहि य
5 [जाव] निद्धणे करेमाणे विहरइ । तं इच्छामि णं, सामी,
तुब्भं बाहुच्छायापरिग्गहिया निब्भया निरुव्वग्गा सुहंसुहेणं
परिवसित्तए " त्ति कट्टु पायवडिया पञ्जलिउडा महाबलं
रायं एयमट्ठं विण्णवेन्ति । तए णं से महाबले राया तेसिं
जणवयाणं पुरिसाणं अन्तिए एयमट्ठं सोच्चा निसम्म आ
10 सुरुत्ते [जाव] मिसिमिसेमाणे तिवलियं भिउडिं निडाले
साहट्टु दण्डं सद्दावेइ । २ एवं वयासी । " गच्छह णं तुमं,
देवाणुप्पिया, सालाडविं चोरपल्लिं विलुम्पाहि, २ अभग्गसेणं
चोरसेणावइं जीवग्गाहं गिण्हाहि । २ ममं उवणेहि " ।
तए णं से दण्डे तह त्ति एयमट्ठं पडिसुणेइ । तए
णं से दण्डे बहूहिं पुरिसेहिं संनद्धबद्ध° [जाव] पहरणेहिं
15 सद्धिं संपरिवुडे मग्गइएहिं फलएहिं [जाव] छिप्पतूरेणं वज्ज
माणेणं महया° [जाव] उक्किट्ठि° [जाव] करेमाणे पुरिमताल
नयरं मज्झंमज्झेणं निग्गच्छइ । २ जेणेव सालाडवी चोरपल्ली
तेणेव पहारेत्थ गमणाए ॥

तए णं तस्स अभग्गसेणस्स चोरसेणावइस्स चारपु
20 रिसा इमीसे कहाए लद्धट्ठा समाणा जेणेव सालाडवी चोर
पल्ली, जेणेव अभग्गसेणे चोरसेणावई तेणेव उवागच्छन्ति ।
२ करयल [जाव] एवं वयासी " एवं खलु, देवाणुप्पिया,
पुरिमताले नयरे महाबलेणं रण्णा महाभडचडगरेणं दण्डे
आणत्ते गच्छह णं तुम्हे देवाणुप्पिया, सालाडविं चोरपल्लिं
45 विलुम्पाहि, अभग्गसेणं चोरसेणावइं जीवग्गाहं गेण्हाहि, २

ममं उवणेहि ’। तए णं से दण्डे महया भडचडगरेणं जेणेव
सालाडवी चोरपल्ली तेणेव पहारेत्थ गमणाए ”॥

तए ण से अभग्गसेणे चोरसेणावई तेसिं चारपुरिसाणं
अन्तिए एयमट्ठं सोच्चा निसम्म पञ्च चोरसयाइं सद्दावेइ।२
एवं वयासी, “एवं खलु, देवाणुप्पिया, पुरिमताले नयरे
महाबले [जाव] तेणेव पहारेत्थ गमणाए। तं सेयं खलु,
देवाणुप्पिया, अम्हं तं दण्डं सालाडविं चोरपल्लिं असंपत्ते
अन्तरा चेव पडिसेहित्तए ”। तए णं ताइं पञ्च चोरसयाइं
अभग्गसेणस्स चोरसेणावइस्स “तह” त्ति [जाव] पडिसुणेन्ति॥

तए णं से अभग्गसेणे चोरसेणावई विउलं असणं
पाणं खाइमं साइमं उवक्खडावेइ।२ पञ्चहिं चोरसएहिं सद्धिं
ण्हाए [जाव] °पायच्छित्ते भोयणमण्डवंसि तं विउलं असणं
[८] सुरं च [६] आसाएमाणे [४] विहरइ। जिमियभुत्तुत्तरागए
वि य णं समाणे आयन्ते चोक्खे परमसुइभूए पञ्चहिं चोर-
सएहिं सद्धिं अल्लं चम्मं दुरूहइ।२ सन्नद्धबद्ध° [जाव]
°पहरणेहिं मग्गइएहिं [जाव] °रवेणं पुव्वावरण्हकालसमयंसि
सालाडवीओ चोरपल्लीओ निग्गच्छइ [३]। विसमदुग्गगहणं
ठिए गहियभत्तपाणे तं दण्डं पडिवालेमाणे चिट्ठइ॥

तए णं से दण्डे जेणेव अभग्गसेणे चोरसेणावई तेणेव
उवागच्छइ।२ अभग्गसेणेण चोरसेणावइणा सद्धिं संपलग्गे
यावि होत्था। तए ण से अभग्गसेणे चोरसेणावई तं दण्डं
खिप्पामेव हयमहिय° [जाव] पडिसेहिए॥

तए ण से दण्डे अभग्गसेणेण चोरसेणावइणा हय°
[जाव] पडिसेहिए समाणे अथामे अबले अवीरिए अपुरिस
क्कारपरक्कमे अधारणिज्जमिति कट्टु जेणेव पुरिमताले नयरे

जेणेव महब्बले राया तेणेव उवागच्छइ। २ करयल° [ ] एवं
वयासी, एवं खलु, सामी अभग्गसेणे चोरसेणावई
विसमदुग्गगहणं ठिए गहियभत्तपाणीए। नो खलु से सक्का
केणइ सुबहुएणावि आसबलेण वा हत्थिबलेण वा रहबलेण
5 वा चाउरंगिणिं पि [ ] उरंउरेणं गिण्हित्तए। ताहे सामेण
य भेएण य उवप्पयाणेण य विस्संभमाणेउं पयत्ते यावि
होत्था। जे वि से अब्भिन्तरगा सीसगभमा, मित्तनाइनियग-
सयणसंबन्धिपरियणं च विउलधणकणगरयणसंतसारसावए-
ज्जेणं भिन्दइ, अभग्गसेणस्स य चोरसेणावइस्स अभिक्खणं
10 २ महत्थाइं महग्घाइं महरिहाइं पाहुडाइं पेसेइ, २ अभग्ग-
सेणं चोरसेणावइं वीसम्भमाणेइ॥

§ 20 तए णं से महब्बले राया अन्नया कयाइ पुरिमताले
नयरे एगं महं महइमहालियं कूडागारसालं करेइ अणेग-
खम्भसयसंनिविट्ठं पासाईयं दरिसणिज्जं। तए णं से
15 महब्बले राया अन्नया कयाइ पुरिमताले नयरे उस्सुक्कं
[जाव] दसरत्तं पमोयं घोसावेइ। २ कोडुम्बियपुरिसे सद्दा-
वेइ, २ एवं वयासी। गच्छह णं तुब्भे देवाणुप्पिया,
सालाडवीए चोरपल्लीए। तत्थ णं तुब्भे अभग्गसेणं चोर-
सेणावइं करयल° [जाव] एवं वयासी "एवं खलु, देवाणु-
20 प्पिया पुरिमताले नयरे महब्बलस्स रन्नो उस्सुक्के [जाव]
दसरत्ते पमोए उग्घोसिए। तं किं णं देवाणुप्पिया, विउलं
असणं [४] पुप्फवत्थमल्लालंकारे ते इहं हव्वमाणिज्जउ उदाहु
सयमेव गच्छित्था ?"

तए णं ते कोडुम्बियपुरिसा महब्बलस्स रन्नो करयल°
25 [जाव] पडिसुणेन्ति। २ पुरिमतालाओ नयराओ पडिनिक्ख-

मन्ति। २ नाइविकिट्ठेहिं अद्धाणेहिं सुहेहिं वसहीपायरासेहिं जेणेव सालाडवी चोरपल्ली तेणेव उवागच्छन्ति। २ अभग्ग-सेणं चोरसेणावइं करयल° [जाव] एवं वयासी। "एवं खलु, देवाणुप्पिया, पुरिमताले नयरे महाबलस्स रन्नो उस्सुक्के [जाव] उदाहु सयमेव गच्छित्था?"। तए णं से अभग्गसेणे चोरसेणावई ते कोडुम्बियपुरिसे एव वयासी। "अहं णं, देवाणुप्पिया, पुरिमतालनयरं सयमेव गच्छामि"। ते कोडु-म्बियपुरिसे सक्कारेइ [०] पडिविसज्जेइ ॥ 5

तए णं से अभग्गसेणे चोरसेणावई बहूहिं मित्त° [जाव] °परिवुडे ण्हाए [जाव] °पायच्छित्ते सव्वालंकारविभू-सिए सालाडवीओ चोरपल्लीओ पडिनिक्खमइ। २ जेणेव पुरिमताले नयरे, जेणेव महाबले राया, तेणेव उवागच्छइ, २ करयल° [०] महाबल रायं जएणं विजएणं वद्धावेइ। २ महत्थं [जाव] पाहुडं उवणेइ। तए णं से महाबले राया अभग्गसेणस्स चोरसेणावइस्स तं महत्थं [जाव] पडिच्छइ, अभग्गसेणं चोरसेणावइ सक्कारेइ, संमाणेइ, पडिविसज्जेइ, कूडागारसालं च से आवसहं दलयइ। तए णं से अभग्ग-सेणे चोरसेणावई महाबलेणं रन्ना विसज्जिए समाणे जेणेव कूडागारसाला तेणेव उवागच्छइ ॥ 10 15

तए णं से महाबले राया कोडुम्बियपुरिसे सद्दावेइ। २ एवं वयासी, "गच्छह णं तुब्भे देवाणुप्पिया, विउलं असणं पाणं खाइमं साइमं उवक्खडावेह। २ तं विउलं असणं[८] सुरं च [६] सुबहुं पुप्फवत्थगन्धमल्लालंकारं च अभग्गसेणस्स चोरसेणावइस्स कूडागारसालं उवणेह"। तए णं ते कोडु-म्बियपुरिसा करयल° [जाव] उवणेन्ति। तए णं से अभग्गसेणे 20 25

चोरसेणावइं बहूहिं मित्तनाइ° [०] सद्धिं संपरिवुडे ण्हाए
[जाव] सव्वालंकारविभूसिए तं विउलं असणं [४] सुरं च
[५] आसाएमाणे पमत्ते विहरइ ॥

तए णं से महब्बले राया कोडुम्बियपुरिसे सद्दावेइ ।
5 २ एवं वयासी "गच्छह णं तुब्भे, देवाणुप्पिया, पुरिमताल-
स्स नयरस्स दुवाराइं पिहेह अभग्गसेणं चोरसेणावइं
जीवग्गाहं गिण्हह, २ ममं उवणेह" । तए णं ते कोडुम्बिय
पुरिसा करयल° [जाव] पडिसुणन्ति । २ पुरिमतालस्स
नयरस्स दुवाराइं पिहेन्ति । अभग्गसेणं चोरसेणावइं जीव-
10 ग्गाहं गिण्हन्ति । २ महब्बलस्स रन्नो उवणेन्ति । तए णं से
महब्बले राया अभग्गसेणं चोरसेणावइं एएणं विहाणेणं वज्झं
आणवेइ । " एवं खलु, गोयमा अभग्गसेणे चोरसेणावई
पुरापोराणाणं [जाव] विहरइ " ॥

" अभग्गसेणे णं भन्ते चोरसेणावई कालमासे कालं
15 किच्चा कहिं गच्छिहिइ, कहिं उववज्जिहिइ ?" ॥

गोयमा, अभग्गसेणे चोरसेणावई सत्ततीसं वासाइं
परमाउयं पालइत्ता अज्जेव तिभागावसेसे दिवसे सूलभिन्ने
कए समाणे कालमासे कालं किच्चा इमीसे रयणप्पभाए
पुढवीए उक्कोस [ ] नेरइएसु उववज्जिहिइ । से णं तओ
20 अणन्तरं उव्वट्टित्ता [ ] एवं संसारो जहा पढमे [जाव] पुढवीए ।
तओ उव्वट्टित्ता वाणारसीए नयरीए सूयरत्ताए पच्चायाहिइ ।
से णं तत्थ सोयरिएहिं जीवियाओ ववरोविए समाणे तत्थेव
वाणारसीए नयरीए सेट्ठिकुलंसि पुत्तत्ताए पच्चायाहिइ ।
से णं तत्थ उम्मुक्कबालभावे [ ] एवं जहा पढमे [जाव]
25 अन्तं काहिइ ॥

४

। सगडे ।

§ 21 " जइ ण, भन्ते " । चउत्थस्स उक्खेवो ।

" एवं खलु, जम्बू—

तेण कालेणं तेण समएणं साहंजणी नामं नयरी होत्था 5
रिद्धत्थिमियसमिद्धा । तीसे ण साहंजणीए बहिया उत्तर-
पुरत्थिमे दिसीभाए देवरमणे नामं उज्जाणे होत्था । तत्थ
णं अमोहस्स जक्खस्स जक्खाययणे होत्था पोराणे[०] । तत्थ
णं साहंजणीए नयरीए महचन्दे नाम राया होत्था महया°
[०] । तस्स णं महचन्दस्स रन्नो सुसेणे नामं अमच्चे होत्था 10
सामभेयदण्ड°[०]°निग्गहकुसले । तत्थ णं साहंजणीए
नयरीए सुदरिसणा नामं गणिया होत्था [वण्णओ] ॥

तत्थ णं साहंजणीए नयरीए सुभद्दे नामं सत्थवाहे
परिवसइ अड्ढे [०] । तस्स णं सुभद्दस्स सत्थवाहस्स भद्दा
नामं भारिया होत्था अहीण° [०] । तस्स ण सुभद्दसत्थवाहस्स 15
पुत्ते भद्दाए भारियाए अत्तए सगडे नामं दारए होत्था
अहीण° [०] ॥

तेणं कालेणं तेणं समएण समणे भगवं महावीरे [०] ।
समोसरण । परिसा । राया य निग्गए । धम्मो कहिओ ।
परिसा पडिगया ॥ 20

तेणं कालेण तेणं समएणं समणस्स भगवओ महा-
वीरस्स जेट्ठे अन्तेवासी [जाव] रायमग्गमोगाढे । तत्थ ण
हत्थी आसे पुरिसे [०] । तेसिं च ण पुरिसाणं मज्झगए
पासइ एगं सइत्थीयं पुरिसं अवओडयबन्धणं उक्खित्त°[जाव]

पोसिज्जमाणं[०]। चिन्ता तहेव। [जाव] भगवं वागरेइ—
एवं खलु, गोयमा—

तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे
वासे छगलपुरे नामं नयरे होत्था। तत्थ सीहगिरी नामं
5 राया होत्था महया° [ ]। तत्थ णं छगलपुरे नयरे छणिए
नामं छागलिए परिवसइ अड्ढे [ ] अहम्मिए [जाव] दुप्प
डियाणन्दे। तस्स णं छणियस्स छागलियस्स बहवे अयाण
य एलाण य रोज्झाण य वसभाण य ससयाण य सूयराण
य पसयाण य सियाण य हरिणाण य मयूराण य महिसाण
10 य सयबद्धाण य सहस्सबद्धाण य जूहाणि वाडगंसि संनि
रुद्धाइं चिट्ठन्ति। अन्ने य तत्थ बहवे पुरिसा दिन्नभइभत्त
वेयणा बहवे अए य [जाव] महिसे य सारक्खमाणा संगोवेमाणे
चिट्ठन्ति। अन्ने य से बहवे अयाए य [जाव] निरुद्धा चिट्ठन्ति।
अन्ने य से बहवे पुरिसा दिन्नभइभत्तवेयणा बहवे सए य
15 सहस्से य जीवियाओ ववरोवेन्ति।२ मंसाइं कप्पणिकप्पियाइं
करेन्ति २ छणियस्स छागलियस्स उवणेन्ति। अन्ने य से
बहवे पुरिसा ताइं बहुयाइं अयमंसाइं [जाव] महिसमंसाइं
तवएसु य कवल्लीसु य कन्दुएसु य भज्जणएसु य इंगालेसु य
तलेन्ति य भज्जेन्ति य सोल्लेन्ति य। २ तओ रायमग्गंसि
20 वित्तिं कप्पेमाणा विहरन्ति। अप्पणा वि य णं से छणिए
छागलिए तेहिं बहुविहेहिं अयमंसेहिं [जाव] महिसमंसेहिं
सोल्लेहि य तलिएहि य भज्जिएहि य सुरं च [५] आसाएमाणे
विहरइ।

तए णं से छणिए छागलिए एयकम्मे [ ] सुबहुं पाव
25 कम्मं कलिकलुसं समज्जिणित्ता सत्त वाससयाइं परमाउयं

पालइत्ता कालमासे कालं किच्चा चोत्थीए पुढवीए उक्को-
सेणं दससागरोवमठिइएसु नेरइयत्ताए उववन्ने ॥

§ 22 तए णं तस्स सुभद्दसत्थवाहस्स भद्दा भारिया
जायनिन्दुया यावि होत्था, जाया जाया दारगा विणिहायमा-
वज्जन्ति । तए णं से छणिए छागलिए चोत्थीए पुढवीए 5
अणन्तर उव्वट्टित्ता इहेव साहजणीए सुभद्दस्स सत्थवाहस्स
भद्दाए भारियाए कुच्छिंसि पुत्तत्ताए उववन्ने । तए ण सा
भद्दा सत्थवाही अन्नया कयाइ नवण्हं मासाण बहुपडिपुण्णाणं
दारगं पयाया। तए णं तं दारगं अम्मपियरो जायमेत्तं चेव
सगडस्स हेट्ठाओ ठावेन्ति, दोच्चं पि गिण्हावेन्ति, अणुपु- 10
व्वेणं सारक्खेन्ति संगोवेन्ति सवड्ढेन्ति, जहा उज्झियए [जाव]
"जम्हा णं अम्हं इमे दारए जायमेत्ते चेव सगडस्स हेट्ठा
ठाविए, तम्हा णं होउ णं अम्हं एस दारए सगडे नामेणं"
सेसं जहा उज्झियए । सुभद्दे लवणसमुद्दे कालगए, माया वि
कालगया । से वि सयाओ गिहाओ निच्छूढे । तए णं से 15
सगडे दारए सयाओ गिहाओ निच्छूढे समाणे सिंघाडय°
[०] तहेव [जाव] सुदरिसणाए गणियाए सद्धिं संपलग्गे
यावि होत्था ॥

तए णं से सुसेणे अमच्चे तं सगडं दारगं अन्नया
कयाइ सुदरिसणाए गणियाए गिहाओ निच्छुभावेइ। २ सुद- 20
रिसणियं गणिय अब्भिन्तरिय ठावेइ । २ सुदरिसणाए
गणियाए सद्धिं उरालाइं माणुस्सगाइं भोगभोगाइं भुञ्जमाणे
विहरइ ॥

तए णं से सगडे दारए सुदरिसणाए गिहाओ निच्छूढे
समाणे अन्नत्थ कत्थ वि सुइं वा [०] अलभमाणे अन्नया 25

कयाइ सुदरिसणागेहं अणुप्पविसइ २। सुदरिसणाए सद्धिं उरालाइं भोगभोगाइं भुञ्जमाणे विहरइ ॥

इमं च णं सुसेणे अमच्चे ण्हाए [जाव] विभूसिए मणुस्सवग्गुराए जेणेव सुदरिसणाए गणियाए गेहे तेणेव उवागच्छइ। २ सगडं दारयं सुदरिसणाए गणियाए सद्धिं उरालाइं भोगभोगाइं भुञ्जमाणं पासइ। २ आसुरुत्ते [जाव] मिसिमिसेमाणे तिवलियं भिउडिं निडाले साहट्टु सगडं दारयं पुरिसेहिं गिण्हावेइ। २ अट्ठि [जाव] महियं करेइ। २ अवओडगबन्धणं करेइ। २ जेणेव महचन्दे राया तेणेव उवागच्छइ। २ करयल" [जाव] एवं वयासी। "एवं खलु सामी, सगडे दारए ममं अन्तेउरंसि अवरद्धे"। तए णं से महचन्दे राया सुसेणं अमच्चं एवं वयासी। "तुमं चेव णं देवाणुप्पिया सगडस्स दारगस्स दण्डं वत्तेहि" ॥

तए णं से सुसेणे अमच्चे महचन्देणं रन्ना अब्भणुन्नाए समाणे सगडं दारयं सुदरिसणं च गणियं एएणं विहाणेणं वज्झं आणवेइ। तं एवं खलु, गोयमा, सगडे दारए पुरा पोराणाणं[ ] पच्चणुभवमाणे विहरइ" ॥

§ [illegible] "सगडे णं, भन्ते दारए कालगए कहिं गच्छिहिइ, कहिं उववज्जिहिइ ?" ।

"सगडे णं दारए, गोयमा, सत्तावन्नं वासाइं परमाउयं पालइत्ता अज्जेव तिभागावसेसे दिवसे एगं महं अयोमयं तत्तं समजोइभूयं इत्थिपडिमं अवयासाविए समाणे कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उववज्जिहिइ। से णं तओ अणन्तरं उव्वट्टित्ता रायगिहे नयरे मातङ्गकुलंसि जुगलत्ताए पच्चायाहिइ। तए णं तस्स दारगस्स अम्मापियरो

निव्वत्तबारसगस्स इमं एयारूवं गोण्णं नामधेज्जं करिस्सन्ति ।
'तं होउ णं दारए सगडे नामेण, होउ णं दारिया सुदरिसणा
नामेण " ।

तए ण से सगडे दारए उम्मुक्कबालभावे जोव्वण°[०]
भविस्सइ । तए ण सा सुदरिसणा वि दारिया उम्मुक्कबाल 5
भावा जोव्वणगमणुप्पत्ता रूवेण य जोव्वणेण य लावण्णेण
य उक्किट्ठा उक्किट्ठसरीरा यावि भविस्सइ । तए णं से सगडे
दारए सुदरिसणाए रूवेण य जोव्वणेण य लावण्णेण य
मुच्छिए सुदरिसणाए सद्धिं उरालाइं भोगभोगाइं भुञ्जमाणे
विहरिस्सइ । तए ण से सगडे दारए अन्नया सयमेव कुड- 10
ग्गाहित्तं उवसंपज्जित्ताण विहरिस्सइ । तए ण से सगडे
दारए कुडग्गाहे भविस्सइ अहम्मिए [जाव] दुप्पडियाणन्दे ।
एयकम्मे [०] सुबहुं पावकम्मं समज्जिणित्ता कालमासे कालं
किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उववन्ने ।
संसारो तहेव [जाव] पुढवीए । से णं तओ अणन्तरं उव्व- 15
ट्टित्ता वाणारसीए नयरीए मच्छत्ताए उववज्जिहिइ । से णं
तत्थ मच्छबन्धिएहिं वहिए तत्थेव वाणारसीए नयरीए
सेट्ठिकुलंसि पुत्तत्ताए पच्चायाहिइ । बोहिं । बुद्धे [०] पव्वइए
[०] सोहम्मे कप्पे [०] महाविदेहे वासे सिज्झिहिइ ॥

५ 20

। बहस्सइदत्ते ।

§ 24 " जइ ण भन्ते [०] " । पढमस्स उक्खेवो ।
" एवं खलु, जम्बू-
तेण कालेण तेण समएण कोसम्बी नामं नयरी होत्था

रिद्धत्थिमिय [०] । बाहिं चन्दोयरणे उज्जाणे । सेयभद्दे जक्खे ।

तत्थ णं कोसम्बीए नयरीए सयाणीए नामं राया होत्था महया° [ ] । मियावई देवी । तस्स णं सयाणीयस्स पुत्ते मियादेवीए अत्तए उदायणे नामं कुमारे होत्था अहीण [ ] जुवराया । तस्स णं उदायणस्स कुमारस्स पउमावई नामं देवी होत्था ॥

तस्स णं सयाणीयस्स सोमदत्ते नामं पुरोहिए होत्था रिउव्वेय° [०] । तस्स णं सोमदत्तस्स पुरोहियस्स वसुदत्ता नामं भारिया होत्था । तस्स णं सोमदत्तस्स पुत्ते वसुदत्ताए अत्तए बहस्सइदत्ते नामं दारए होत्था अहीण° [ ] ॥

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे [ ] । समोसरणं । तेणं कालेणं तेणं समएणं भगवं गोयमे तहेव [जाव] रायमग्गमोगाढे तहेव पासइ हत्थी आसे पुरिसमज्झे पुरिसं । चिन्ता । तहेव पुच्छइ पुव्वभवं । भगवं वागरेइ । एवं खलु, गोयमा–

तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे सव्वओभद्दे नामं नयरे होत्था रिद्धत्थिमियसमिद्धे । तत्थ णं सव्वओभद्दे नयरे जियसत्तू राया । तस्स णं जियसत्तुस्स रन्नो महेसरदत्ते नामं पुरोहिए होत्था रिउव्वेय° [जाव] आथव्वणकुसले यावि होत्था ॥

तए णं से महेसरदत्ते पुरोहिए जियसत्तुस्स रन्नो रज्जबलविवद्धणट्ठयाए कल्लाकल्लिं एगमेगं माहणदारगं एगमेगं खत्तियदारगं एगमेगं वइस्सदारगं एगमेगं सुद्ददारगं गिण्हावेइ । २ तेसिं जीवन्तगाणं चेव हिययउण्डए गिण्हावेइ । २

जियसत्तुस्स रन्नो सन्तिहोम करेइ। तए णं से महेसरदत्ते पुरोहिए अट्ठमीचोद्दसीसु दुवे माहणखत्तियवइस्ससुद्दे, चउण्हं मासाणं चत्तारि २, छण्हं मासाणं अट्ठ २, संवच्छरस्स सोलस २। जाहे जाहे वि य णं जियसत्तु राया परबलेणं अभिजुञ्जइ, ताहे ताहे वि य णं से महेसरदत्ते पुरोहिए अट्ठसयं माहणदारगाणं अट्ठसयं खत्तियदारगाणं अट्ठसयं वइस्सदारगाणं अट्ठसयं सुद्ददारगाणं पुरिसे गिण्हावेइ। २ तेसिं जीवन्ताणं चेव हिययउण्डी गिण्हावेइ। २ जियसत्तुस्स रन्नो सन्तिहोमं करेइ। तए णं से परबले खिप्पामेव विद्धंसिज्जइ वा पडिसेहिज्जइ वा ॥ 10

§ 25 तए णं से महेसरदत्ते पुरोहिए एयकम्मे[०]सुबहुं पावकम्मं समज्जिणित्ता तीसं वाससयं परमाउयं पालइत्ता कालमासे कालं किच्चा पञ्चमीए पुढवीए उक्कोसेणं सत्तरससागरोवमट्ठिइए नरगे उववन्ने ॥

से णं तओ अणन्तरं उव्वट्टित्ता इहेव कोसम्बीए नयरीए 15 सोमदत्तस्स पुरोहियस्स वसुदत्ताए भारियाए पुत्तत्ताए उववन्ने। तए णं तस्स दारगस्स अम्मापियरो निव्वत्तबारसाहस्स इयं एयारूवं नामधेज्जं करेन्ति। "जम्हा णं अम्हं इमे दारए सोमदत्तस्स पुरोहियस्स पुत्ते वसुदत्ताए अत्तए, तम्हा णं होउ अम्हं दारए वहस्सइदत्ते नामेणं"। तए णं से 20 वहस्सइदत्ते दारए पञ्चधाईपरिग्गहिए [जाव] परिवड्ढइ। तए णं से वहस्सइदत्ते उम्मुक्कबालभावे जोव्वणगमणुप्पत्ते विन्नयपरिणयमेत्ते होत्था। से णं उदायणस्स कुमारस्स पियबालवयस्सए यावि होत्था सहजायए सहवड्ढियए सह पंसुकीलियए ॥ 25

तए णं से सयाणीए राया अन्नया कयाइ कालधम्मुणा संजुत्ते । तए णं से उदायणकुमारे बहूहिं राईसर [जाव] °सत्थवाहप्पभिईहिं सद्धिं संपरिवुडे रोयमाणे कन्दमाणे विलवमाणे सयाणीयस्स रण्णो महया इड्ढीसक्कार
5 समुदएणं नीहरणं करेइ । २ बहूइं लोइयाइं मयकिच्चाइं करेइ । तए णं ते बहवे राईसर [जाव] °सत्थवाह [°] उदायणं कुमारं महया रायाभिसेएणं अभिसिंचन्ति । तए णं से उदायणे कुमारे राया जाए महया [ ] ।

तए णं से बहस्सइदत्ते दारए उदायणस्स रण्णो पुरो
10 हियकम्मं करेमाणे सव्वट्ठाणेसु सव्वभूमियासु अन्तेउरे य दिन्नवियारे जाए यावि होत्था । तए णं से बहस्सइदत्ते पुरोहिए उदायणस्स रण्णो अन्तेउरंसि वेलासु य अवेलासु य काले य अकाले य राओ य वियाले य पविसमाणे अन्नया कयाइ पउमावईए देवीए सद्धिं संपलग्गे यावि होत्था ।
15 पउमावईए देवीए सद्धिं उरालाइं भोगभोगाइं भुंजमाणे विहरइ ॥

इमं च णं उदायणे राया ण्हाए [जाव] विभूसिए जेणेव पउमावई देवी तेणेव उवागच्छइ । २ बहस्सइदत्तं पुरोहियं पउमावईदेवीए सद्धिं उरालाइं भोगभोगाइं भुंजमाणं
20 पासइ । २ आसुरुत्ते [ ] तिवलियं भिउडिं निडाले साहट्टु बहस्सइदत्तं पुरोहियं पुरिसेहिं गिण्हावेइ [जाव] एएणं विहाणेणं वज्झं आणवेइ । एवं खलु गोयमा बहस्सइदत्ते पुरोहिए पुरापोराणाणं [जाव] विहरइ " ॥

"बहस्सइदत्ते णं, भन्ते, दारए इओ कालगए समाणे
25 कहिं गच्छिहिइ कहिं उववज्जिहिइ ? " ॥

"गोयमा बहस्सइदत्ते णं दारए पुरोहिए चोसट्ठिं वासाइं परमाउयं पालइत्ता अज्जेव तिभागावसेसे दिवसे

सूलियभिन्ने कए समाणे कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए [०] संसारो तहेव [०] पुढवी। तओ हत्थिणाउरे नयरे मिगत्ताए पच्चायाइस्सइ। से णं तत्थ वाउरिएहिं वहिए समाणे तत्थेव हत्थिणाउरे नयरे सेट्ठिकुलंसि पुत्तत्ताए [०]। बोहिं। सोहम्मे कप्पे। महाविदेहे 5
वासे सिज्झिहिइ॥ निक्खेवो॥

६

। नन्दिवद्धणे ।

§ 26 "जइ णं, भन्ते, [०]" छट्ठस्स उक्खेवो।
"एवं खलु, जम्बू- 10

तेणं कालेणं तेणं समएणं महुरा नामं नयरी होत्था। भण्डीरे उज्जाणे। सुदंसणे जक्खे। सिरिदामे राया। बन्धुसिरी भारिया। पुत्ते नन्दिवद्धणे कुमारे अहीण° [०] जुवराया।

तस्स सिरिदामस्स सुबन्धु नामं अमच्चे होत्था साम- 15
दण्ड° [०]। तस्स णं सुबन्धुस्स अमच्चस्स बहुमित्तपुत्ते नामं दारए होत्था अहीण° [०]। तस्स णं सिरिदामस्स रन्नो चित्ते नामं अलंकारिए होत्था। सिरिदामस्स रन्नो चित्तं बहुविहं अलंकारियकम्मं करेमाणे सव्वट्ठाणेसु य सव्वभूमियासु य अन्तेउरे य दिन्नवियारे यावि होत्था॥ 20

तेणं कालेणं तेणं समएणं सामी समोसढे। परिसा निग्गया। राया निग्गओ [जाव] परिसा पडिगया॥

तेणं कालेणं तेणं समएणं समणस्स जेट्ठे [जाव] रायमग्गमोगाढे। तहेव हत्थी आसे पुरिसे[०]। तेसिं च णं

पुरिसाणं मज्झगयं एगं पुरिसं पासइ [जाव] नरनारीसंप रिवुडं। तए णं तं पुरिसं रायपुरिसा चच्चरंसि तत्तंसि अयोमयंसि समजोइभूयंसि सीहासणंसि निवेसावेन्ति। तयाण न्तरं च णं पुरिसाणं मज्झगयं बहूहिं अयकलसेहिं तत्तेहिं
5 समजोइभूएहिं अप्पेगइया तम्बभरिएहिं, अप्पेगइया तउय भरिएहिं अप्पेगइया, सीसगभरिएहिं, अप्पेगइया कलकल भरिएहिं अप्पेगइया खारतेल्लभरिएहिं महया २ रायाभिसे एणं अभिसिञ्चावेन्ति। तयाणन्तरं च णं तत्तं अयोमयं समजोइभूयं अयोमयसंडासएणं गहाय हारं पिणद्धन्ति।
10 तयाणन्तरं च णं अद्धहारं [जाव] पट्टं मउडं। चिन्ता तहेव [जाव] वागरेइ, "एवं खलु, गोयमा—

तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे सीहपुरे नामं नयरे होत्था रिद्ध" [ ]। तत्थ णं सीहपुरे नयरे सीहरहे नामं राया होत्था। तस्स णं सीह
15 रहस्स रन्नो दुज्जोहणे नामं चारगपालए होत्था अहम्मिए [जाव] दुप्पडियाणन्दे।

तस्स णं दुज्जोहणस्स चारगपालगस्स इमेयारूवे चार गभण्डे होत्था। बहवे अयकुण्डीओ अप्पेगइयाओ तम्बभरि याओ, अप्पेगइयाओ तउयभरियाओ अप्पेगइयाओ सीसग
20 भरियाओ अप्पेगइयाओ कलकलभरियाओ अप्पेगइयाओ खारतेल्लभरियाओ, अगणिकायंसि अद्दहिया चिट्ठन्ति। तस्स णं दुज्जोहणस्स चारगपालगस्स बहवे उट्टियाओ अप्पेगइ याओ आसमुत्तभरियाओ, अप्पेगइयाओ हत्थिमुत्तभरियाओ अप्पेगइयाओ गोमुत्तभरियाओ अप्पेगइयाओ महिसमुत्त
25 भरियाओ अप्पेगइयाओ उट्टमुत्तभरियाओ अप्पेगइयाओ

अयमुत्तभरियाओ, अप्पेगइयाओ पलमुत्तभरियाओ बहुपडि-
पुण्णाओ चिट्ठन्ति । तस्स णं दुज्जोहणस्स चारगपालगस्स
बहवे हत्थण्डुयाण य पायण्डुयाण य हडीण य नियलाण
य संकलाण य पुञ्जा निगरा य संनिक्खित्ता चिट्ठन्ति ।
तस्स णं दुज्जोहणस्स चारगपालगस्स बहवे वेणुलयाण य 5
वेत्तलयाण य चिञ्चालयाण य छियाण य कसाण य वायरा-
सीण य पुञ्जा निगरा चिट्ठन्ति । तस्स णं दुज्जोहणस्स चार-
गपालगस्स बहवे सिलाण य लउडाण य मोग्गराण य
कणङ्गराण य पुञ्जा निगरा चिट्ठन्ति । तस्स ण दुज्जोहणस्स
चारगपालस्स बहवे तन्ताण य वरत्ताण य वागुरयाण य 10
वालयसुत्तरज्जूण य पुञ्जा निगरा चिट्ठन्ति । तस्स णं दुज्जो-
हणस्स चारगपालगस्स बहवे असिपत्ताण करपत्ताण य
खुरपत्ताण य कलम्बचीरपत्ताण य पुञ्जा निगरा चिट्ठन्ति ।
तस्स णं दुज्जोहणस्स चारगपालगस्स बहवे लोहखीलाण य
कडगसक्कराण य चम्मपट्टाण य अल्लपल्लाण य पुञ्जा निगरा 15
चिट्ठन्ति । तस्स णं दुज्जोहणस्स चारगपालगस्स बहवे
सूईण य डम्भणाण य कोट्टिल्लाण य पुञ्जा निगरा चिट्ठन्ति ।
तस्स णं दुज्जोहणस्स चारगपालगस्स बहवे पच्छाण य
पिप्पलाण य कुहाडाण य नहच्छेयणाण य दब्भतिणाण य
पुञ्जा निगरा चिट्ठन्ति ॥ 20

तए णं से दुज्जोहणे चारगपालए सीहरहस्स रन्नो बहवे
चोरे य पारदारिए य गण्ठिभेए य रायावयारी य अणहारए
य बालघायए य विस्सम्भघायए य जूयगरे य खण्डपट्टे य
पुरिसेहिं गिण्हावेइ । २ उत्ताणए पाडेइ । २ लोहदण्डेणं मुहं
विहाडेइ । २ अप्पेगइए तत्ततम्बं पज्जेइ अप्पेगइए तउयं 25
पज्जेइ, अप्पेगइए सीसगं पज्जेइ, अप्पेगइए कलकल पज्जेइ,

अप्पेगइए पारगोलं पज्जेइ, अप्पेगइयाणं तेल्लं चेव मंसिसे
पयं करेइ। अप्पेगइए उत्ताणए पाडेइ, २ आसमुत्तं पज्जेइ,
अप्पेगइए हत्थिमुत्तं पज्जेइ, [जाव] एलमुत्तं पज्जेइ। अप्पेगइए
हेट्ठामुहे पाडेइ छडछडस्स वम्मावेइ, २ अप्पेगइए तेणं चेव
5 ओवीलं दलयइ। अप्पेगइए हत्थंदुयाइं बंधावेइ, अप्पेगइए
पायंदुए बंधावेइ, अप्पेगइए हडिबंधणं करेइ, अप्पेगइए
नियडबंधणं करेइ, अप्पेगइए संकोडियमोडियं करेइ,
अप्पेगइए सकलबंधणं करेइ, अप्पेगइए हत्थच्छिन्नए करेइ
[जाव] सत्थोवाडियं करेइ, अप्पेगइए वेणुलयाहि य [जाव]
10 वायरासीहि य हणावेइ। अप्पेगइए उत्ताणए कारवेइ। २
उरे सिलं दलावेइ तओ लउलं छुभावेइ। २ पुरिसेहिं उक्कं-
पावेइ अप्पेगइए तंतीहि य [जाव] सुत्तरज्जूहि य हत्थेसु
पाएसु य बंधावेइ, अगडंसि ओचूलयालगं पज्जेइ। अप्पे-
गइए असिपत्तेहि य [जाव] कलंबचीरपत्तेहि य पच्छावेइ। २
15 खारतेल्लेणं अब्भिंगावेइ। अप्पेगइए निडालेसु य अवदूसु य
कोप्परेसु य जाणुसु य खलुएसु य लोहकीलए य कडसु
क्कराओ य दवावेइ, अलिए भंजावेइ। अप्पेगइए सूईओ
य दम्भणाणि य हत्थंगुलियासु य पायंगुलियासु य कोट्टि-
ल्लएहिं आउडावेइ २ भूमिं कण्डूयावेइ। अप्पेगइए सत्थेहि
20 य [जाव] नहच्छेयणेहि य अंगं पच्छावेइ दब्भेहि य कुसेहि
य उल्लचम्मेहि य वेढावेइ २ आयवंसि दलयइ, २ सुक्के
समाणे चडचडस्स उप्पाडेइ॥

तए णं से दुज्जोहणे चारगपालए एयकम्मे सुबहुं पाव-
कम्मं समज्जिणित्ता एगतीसं वाससयाइं परमाउयं पालइत्ता
25 कालमासे कालं किच्चा छट्ठीए पुढवीए उक्कोसेणं बावीस
सागरोवमट्ठिइएसु नेरइयत्ताए उववन्ने॥

§ 27 से णं तओ अणन्तरं उव्वट्टित्ता इहेव महुराए

नयरीए सिरिदामस्स रन्नो वन्धुसिरीए देवीए कुच्छिंसि पुत्तत्ताए उववन्ने। तए ण वन्धुसिरी नवण्ह मासाण वहु-पडिपुण्णाण [जाव] दारगं पयाया। तए णं तस्स दारगस्स अम्मापियरो निव्वत्त वारसाहे इमं एयारूवं नामधेज्ज करेन्ति, 'होउ णं अम्हं दारगे नन्दिसेणे नामेणं'। तए ण से नन्दि-सेणे कुमारे पञ्चधाइपरिवुडे [जाव] परिवड्ढइ। तए ण से नन्दिसेणे कुमारे उम्मुक्कबालभावे [जाव] विहरइ, जोव्वण-गमणुप्पत्ते [०] जुवराया जाए यावि होत्था। तए णं से नन्दिसेणे कुमारे रज्जे य [जाव] अन्तेउरे य मुच्छिए इच्छइ सिरिदामं राय जीवियाओ ववरोवित्तए, सयमेव रज्जसिरिं कारेमाणे पालेमाणे विहरित्तए। तए णं से नन्दिसेणे कुमारे सिरिदामस्स रन्नो वहूणि अन्तराणि य छिद्दाणि य विव-राणि य पडिजागरमाणे विहरइ॥

तए ण से नन्दिसेणे कुमारे सिरिदामस्स रन्नो अन्तर अलभमाणे अन्नया कयाइ चित्तं अलंकारिय सद्दावेइ। २ एवं वयासी। "तुम्हे ण, देवाणुप्पिया सिरिदामस्स रन्नो सव्वट्ठाणेसु य सव्वभूमीसु य अन्तेउरे य दिन्नवियारे सिरि-दामस्स रन्नो अभिक्खण २ अलकारिय कम्मं करेमाणे विहरसि। तं ण तुम, देवाणुप्पिया सिरिदामस्स रन्नो अल-कारिय कम्म करेमाणे गीवाए खुरं निवेसेहि। तो ण अहं तुम्हं अद्धरज्जयं करिस्सामि। तुम अम्हेहिं सद्धिं उरालाइ भोगभोगाइं भुञ्जमाणे विहरिस्ससि"। तए णं से चित्ते अलंकारिए नन्दिसेणस्स कुमारस्स एयमट्ठ पडिसुणेइ॥

तए णं तस्स चित्तस्स अलंकारियस्स इमेयारूवे [जाव] समुप्पज्जित्था, "जइ णं मम सिरिदामे राया एयमट्ठं आग-मेइ, तए णं मम न नज्जइ केणइ असुभेणं कुमरणेणं मारि-

स्सइ" त्ति कट्टु भीए जेणेव सिरिदामे राया तेणेव उवागच्छइ । २ सिरिदामं रायं रहस्सियगं करयल" [ ] एवं वयासी, " एवं खलु सामी, नन्दिसेणे कुमारे रज्जे य [जाव] मुच्छिए इच्छइ तुब्भे जीवियाओ ववरोवित्ता सयमेव रज्जसिरिं कारेमाणे पालेमाणे विहरित्तए " । तए णं से सिरिदामे राया चित्तस्स अलंकारियस्स अंतियं एयमट्ठं सोच्चा निसम्म आसुरुत्ते [जाव] साहट्टु नन्दिसेणं कुमारं पुरिसेहिं गिण्हावेइ । २ एएणं विहाणेणं वज्झं आणवेइ । " तं एवं खलु, गोयमा, नन्दिसेणे [जाव] विहरइ ॥

" नन्दिसेणे कुमारे इओ चुए कालमासे कालं किच्चा कहिं गच्छिहिइ, कहिं उववज्जिहिइ ? " ॥

" गोयमा नन्दिसेणे कुमारे सट्ठिं वासाइं परमाउयं पालइत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए [ ], संसारो तहेव । तओ हत्थिणाउरे नयरे मच्छत्ताए उववज्जिहिइ । से णं तत्थ मच्छिएहिं वहिए समाणे तत्थेव सेट्ठिकुले [ ] । बोहिं [०] । सोहम्मे कप्पे [ ] । महाविदेहे वासे सिज्झिहिइ, बुज्झिहिइ, मुच्चिहिइ, परिनिव्वाहिइ, सव्वदुक्खाणं अन्तं करेहिइ ॥

॥ छट्ठो ॥

७.

। उम्बरदत्ते ।

[सत्तमं अज्झयणं ॥]

§ [illegible] तेणं कालेणं तेणं समएणं पाडलिसण्डे नयरे । वणसण्डे नामं उज्जाणे । उम्बरदत्ते जक्खे । तत्थ णं पाडलिसण्डे नयरे सिद्धत्थे राया । तत्थ णं पाडलिसण्डे नयरे

सागरदत्ते सत्थवाहे होत्था अड्ढे [०]। गङ्गदत्ता भारिया। तस्स सागरदत्तस्स पुत्ते गङ्गदत्ताए भारियाए अत्तए उम्बरदत्ते नामं दारए होत्था अहीण° [जाव] °पञ्चिन्दियसरीरे॥

तेणं कालेणं तेण समएण समणे भगवं [०] समोसरणं, [जाव] परिसा पडिगया॥ 5

तेण कालेणं तेणं समएणं भगवं गोयमे, तहेव जेणेव पाडलसण्डे नयरे तेणेव उवागच्छइ। २ पाडलसण्डं नयरं पुरत्थिमिल्लेणं दुवारेणं अणुप्पविसइ। २ तत्थ णं पासइ एगं पुरिसं कच्छुल्लं कोढियं दोउयरियं भगंदरियं अरिसिल्लं कासिल्लं सासिल्लं सोगिल सुयमुहसुयहत्थं सडियपायङ्गुलियं सडियकण्णनासियं रसियाए य पूइएण य थिविथिवियवणमुहकिमिउत्तयन्तपगलन्तपूयरुहिरं लालापगलन्तकण्णनास अभिक्खणं २ पूयकवले य रुहिरकवले य किमियकवले य वममाणं कट्ठाइं कलुणाइं विसराइं कूयमाणं मच्छियाचडगरपहकरेणं अन्निज्जमाणमग्गं फुट्टहडाहडसीसं दण्डिखण्डवसणं खण्डमल्लगखण्डघडहत्थगय गेहे २ देहबलियाए वित्तिं कप्पेमाणं पासइ। तया भगव गोयमे उच्चनीय° [जाव] अडइ। २ अहापज्जत्तं [०] गेण्हइ पाडलसण्डाओ पडिनिक्खमइ। २ जेणेव समणे भगवं [०] भत्तपाणं पडिदंसेइ समणेणं अब्भणुन्नाए समाणे [जाव] बिलमिव पन्नगभूएणं अप्पाणेण आहारमाहारेइ, संजमेणं तवसा अप्पाणं भावेमाणे विहरइ॥ 10 15 20

तए णं से भगवं गोयमे दोच्चं पि छट्ठक्खमणपारणगंसि पढमाए पोरिसीए सज्झाय [जाव] पाडलिसण्डं नयरं दाहिणिल्लेणं दुवारेणं अणुप्पविसइ, तं चेव पुरिसं पासइ कच्छुल्लं तहेव [जाव] संजमेणं तवसा [०] विहरइ॥ 25

तए णं से गोयमे तच्चं पि छट्ठ° [ ] तहेव [जाव]
पच्चत्थिमिल्लेणं दुवारेणं अणुप्पविसमाणे तं चेव पुरिसं
कच्छुल्लं [०] पासइ ।

चोत्थं पि छट्ठ° [०] उत्तरेणं [ ] इमेयारूवे अज्झत्थिए
5 समुप्पन्ने "अहो णं इमे पुरिसे पुरापोराणाणं [जाव]
एवं वयासी । एवं खलु अहं भन्ते छट्ठ° [जाव] रीयन्ते
जेणेव पाडलिसण्डे नयरे तेणेव उवागच्छामि । २ पाडल°
[ ] पुरत्थिमिल्लेणं दुवारेणं पविट्ठे । तत्थ णं एगं पुरिसं
पासामि कच्छुल्लं [जाव] कप्पेमाणं । तए अहं दोच्चछट्ठ°
10 पारणगंसि दाहिणिल्लेणं दुवारेणं [०] तच्चछट्ठक्खमणपारणगंसि
पच्चत्थिमेणं तहेव [०] । तए णं अहं चोत्थछट्ठ° [०]
उत्तरदुवारेणं अणुप्पविसामि तं चेव पुरिसं पासामि कच्छुल्लं
[जाव] वित्तिं कप्पेमाणे विहरइ । चिन्ता मम" । पुव्वभव
पुच्छा । [०] वागरेइ "एवं खलु गोयमा—

15 तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे
वासे विजयपुरे नामं नयरे होत्था रिद्ध° [ ] । तत्थ णं
विजयपुरे नयरे कणगरहे नामं राया होत्था । तस्स णं कण
गरहस्स रन्नो धन्नन्तरी नामं वेज्जे होत्था अट्ठङ्गाउव्वेयपाढए,
तं जहा कुमारभिच्चं सालागे सल्लहत्ते कायतिगिच्छा जंगोले
20 भूयविज्जा रसायणे वाजीकरणे सिवहत्थे सुहहत्थे लहुहत्थे ।

तए णं से धन्नन्तरी वेज्जे विजयपुरे नयरे कणगरह
स्स रन्नो अन्तेउरे य अन्नेसिं बहूणं राईसर [जाव] सत्थ
वाहाणं अन्नेसिं च बहूणं दुब्बलाण य गिलाणाण य वाहि
याण य रोगियाण य सणाहाण य अणाहाण य समणाण
25 य माहणाण य भिक्खगाण य करोडियाण य कप्पडियाण
य आउराण य अप्पेगइयाणं मच्छमंसाइं उवदिसेइ, अप्पेगइ
याणं कच्छभमंसाइं, अप्पेगइयाणं गोहामंसाइं अप्पेगइयाणं

मगरमंसाइं, अप्पेगइयाणं सुंसुमारमंसाइं, अप्पेगइयाणं अय-
मंसाइं, एवं एलयरोज्झसूयरमिगससयगोमंसमहिसमंसाइं,
अप्पेगइयाणं तित्तिरमंसाइं, अप्पेगइयाणं वट्टकलावकवोयकु-
क्कुडमयूरमंसाइं अन्नेसिं च वहूणं जलयरथलयरखहयरमाईणं
मंसाइं उवदेसेइ, अप्पणा वि य णं से धन्नन्तरी वेज्जे तेहिं 5
वहूहिं मच्छमंसेहि य [जाव] मयूरमंसेहि य अन्नेहि य
वहूहिं जलयरथलयरखहयरमंसेहि य सोल्लेहि य तलि-
एहि य भज्जिएहि य सुरं च [६] आसाएमाणे विसाए-
माणे विहरइ ॥

तए णं से धन्नन्तरी वेज्जे एयकम्मे [०] सुवहुं पावं 10
कम्मं समज्जिणित्ता वत्तीसं वाससयाइं परमाउयं पालइत्ता
कालमासे कालं किच्चा छट्ठीए पुढवीए उक्कोसेणं वावीस-
सागरोवमट्ठिइएसु नेरइएसु नेरइयत्ताए उववन्ने ॥

तए णं सा गङ्गदत्ता भारिया जायनिन्दुया यावि होत्था,
जाया जाया दारगा विणिहायमावज्जन्ति । तए णं तीसे 51
गङ्गदत्ताए सत्थवाहीए अन्नया कयाइ पुव्वरत्तावरत्तकाल-
समयंसि कुडुम्वजागरियं जागरमाणीए अयं अज्झत्थिए
[जाव] समुप्पन्ने । "एव खलु अहं सागरदत्तेणं सत्थवाहेणं
सद्धिं वहूइं वासाइं उरालाइं माणुस्सगाइं भोगभोगाइं भुञ्ज-
माणी विहरामि, नो चेव णं अहं दारगं वा दारियं वा 20
पयामि । तं धन्नाओ णं ताओ अम्मयाओ सपुण्णाओ कय-
त्थाओ कयलक्खणाओ, सुलद्धे णं तासिं अम्मयाणं माणुस्सए
जम्मजीवियफले, जासिं मन्ने नियगकुच्छिसंभूयाइं थणदुद्ध-
लुद्धयाइं महुरसमुल्लावगाइं मम्मणपजंपियाइं थणमूलकक्ख-
देसभागं अभिसरमाणयाइं मुद्धयाइं पुणो पुणो य कोमल- 25

कमलोवमेहिं हत्थेहिं गिण्हिऊण उच्छङ्गनिवेसियाइं देन्ति
समुल्लावए सुमहुरे पुणो पुणो मम्मणप्पभणिए। अहं णं
अधन्ना अपुण्णा अकयपुण्णा एत्तो एगमवि न पत्ता। तं
सेयं खलु मम कल्लं [जाव] जलन्ते सागरदत्तं सत्थवाहं आ
5 पुच्छित्ता सुबहुं पुप्फवत्थगन्धमल्लालंकारं गहाय बहुमित्त-
नाइनियगसयणसंबन्धिपरियणमहिलाहिं सद्धिं पाडलसण्डाओ
नयराओ पडिनिक्खमित्ता बहिया जेणेव उम्बरदत्तस्स ज
क्खस्स जक्खाययणे तेणेव उवागच्छित्तए। तत्थ णं उम्ब-
रदत्तस्स जक्खस्स महरिहं पुप्फच्चणं करित्ता जाणुपायव-
10 डियाए ओवाइत्तए, जइ णं अहं, देवाणुप्पिया, दारगं वा
दारियं वा पयायामि, तो णं अहं तुब्भं जायं च दायं च भायं
च अक्खयनिहिं च अणुवड्ढइस्सामि त्ति कट्टु ओवाइयं
ओवाइणित्तए"। एवं संपेहेइ, २ कल्लं [जाव] जलन्ते
जेणेव सागरदत्ते सत्थवाहे तेणेव उवागच्छइ। २ सागर
दत्तं सत्थवाहं एवं वयासी, "एवं खलु अहं देवाणुप्पिया,
15 तुब्भेहिं सद्धिं [जाव] न पत्ता। तं इच्छामि णं, देवाणु-
प्पिया, तुब्भेहिं अब्भणुन्नाया [जाव] ओवाइणित्तए"।
तए णं से सागरदत्ते गङ्गदत्तं भारियं एवं वयासी "ममं
पि णं, देवाणुप्पिए, एस चेव मणोरहे, कहं तुमं दारगं
दारियं वा पयाएज्जसि"। गङ्गदत्ताए भारियाए एयमट्ठं
20 अणुजाणइ॥

तए णं सा गङ्गदत्ता भारिया सागरदत्तसत्थवाहेणं
एयमट्ठं अब्भणुन्नाया समाणी सुबहुं पुप्फ° [जाव] महिलाहिं
सद्धिं सयाओ गिहाओ पडिनिक्खमइ। २ पाडलसण्डं नयरं
मज्झंमज्झेणं निग्गच्छइ। २ जेणेव पुक्खरिणी तेणेव उवा
25 गच्छइ। २ पुक्खरिणीए तीरे सुबहुं पुप्फवत्थगन्धमल्लाइं

कारं उवणेइ, २ पुक्खरिणिं ओगाहेइ, २ जलमज्जणं करेइ, २ जलकीडं करेमाणी ण्हाया कयकोउयमङ्गलपायच्छित्ता उल्ल-पडसाडिया पुक्खरिणीओ पच्चुत्तरइ,२ तं पुप्फ° [०] गिण्हइ, २ जेणेव उम्बरदत्तस्स जक्खस्स जक्खाययणे तेणेव उवाग-च्छइ, २ उम्बरदत्तस्स जक्खस्स आलोए पणामं करेइ, २ 5 लोमहत्थ परामुसइ, उम्बरदत्तं जक्खं लोमहत्थेण पमज्जइ, २ दगधाराए अब्भुक्खेइ, २ पम्हल° [०] गायलट्ठी ओलूहेइ, २ सेयाइ वत्थाइं परिहेइ, २ महरिहं पुप्फारुहणं मल्लारुहणं गन्धारुहणं चुण्णारुहणं करेइ, २ धुवं डहइ, २ जन्नुपायव-डिया एवं वयइ, “ जइ णं अहं, देवाणुप्पिया, दारगं वा दा- 10 रियं वा पयामि, तो णं [०] ” [जाव] ओवाइणइ । २ जामेव दिसिं पाउब्भूया तामेव दिसिं पडिगया ॥

तए णं से धन्नन्तरी वेज्जे ताओ नरयाओ अणन्तरं उव्वट्टित्ता इहेव जम्बुद्दीवे दीवे पाडलसण्डे नयरे गङ्गदत्ताए भारियाए कुच्छिंसि पुत्तत्ताए उववन्ने । तए ण तीसे गङ्ग- 15 दत्ताए भारियाए तिण्हं मासाणं बहुपडिपुण्णाणं अयमेयारूवे दोहले पाउब्भूए । “ धन्नाओ णं ताओ [जाव]°फले, जाओ णं विउलं असणं पाणं खाइमं साइमं उवक्खडावेन्ति, २ बहूहिं [जाव] परिवुडाओ तं विउलं असण पाणं खाइम साइमं सुरं च [६] पुप्फ° [जाव] गहाय पाडलसण्डं नयरं 20 मज्झंमज्झेण पडिनिक्खमन्ति, २ जेणेव पुक्खरिणी तेणेव उवागच्छन्ति, २ ओगाहेन्ति, २ ण्हाया [जाव]°पायच्छित्ताओ तं विउल असणं [४] बहूहिं मित्तनाइ° [जाव] सद्धिं आसा-एन्ति, २ दोहलं विणेन्ति ”। एवं संपेहेइ, २ कल्लं [जाव] जलन्ते जेणेव सागरदत्ते सत्थवाहे तेणेव उवागच्छइ । २ 25 सागरदत्तं सत्थवाहं एवं वयासी, “ धन्नाओ ण ताओ [जाव]

विपस्सि, तं इच्छामि णं [जाव] विणित्तए" । तए णं से
सागरदत्ते सत्थवाहे गंगदत्ताए भारियाए एयमट्ठं अणुजाणइ ॥

तए णं सा गंगदत्ता सागरदत्तेणं सत्थवाहेणं अब्भणु
ण्णाया समाणी विउलं असणं [४] उवक्खडावेइ । २ त्ता विउ
5 लं असणं [४ सुरं च [६] सुबहुं पुप्फ° [०] परिगिण्हावेइ ।
२ बहूहिं [जाव] ण्हाया कयबलिकम्मा जेणेव उंबरदत्तस्स
जक्खाययणे जाव धूवं डहेइ जेणेव पुक्खरिणी तेणेव उ
वागच्छइ । तए णं ताओ मित्त [जाव] महिलाओ गंगदत्तं
सत्थवाहिं सव्वालंकारविभूसियं करेंति । तए णं सा गंग-
10 दत्ता भारिया ताहिं मित्तणाईहिं अन्नाहिं बहूहिं णगरमहि
लाहिं सद्धिं तं विउलं असणं [४] सुरं च [६] दोहलं विणे
इ । जामेव दिसिं पाउब्भूया तामेव दिसिं पडि
गया । सा गंगदत्ता सत्थवाही पसत्थदोहला तं गब्भं
सुहंसुहेणं परिवहइ । तए णं सा गंगदत्ता भारिया नवण्हं
15 मासाणं बहुपडिपुण्णाणं [जाव] पयाया । ठिइवडिया [जाव]
जम्हा णं इमे दारए उंबरदत्तस्स जक्खस्स ओवाइयलद्धए,
तं होउ णं [७] दारए उंबरदत्ते नामेणं" । तए णं से
उंबरदत्ते पंचधाईपरिग्गहिए परिवड्ढइ ॥

तए णं से सागरदत्ते सत्थवाहे जहा विजयमित्ते [जाव]
20 कालधम्मुणा संजुत्ते । गंगदत्ता वि [ ] । उंबरदत्ते
निच्छूढे जहा उज्झियए । तए णं तस्स उंबरदत्तस्स दारगस्स
अन्नया कयाइ सरीरगंसि जमगसमगमेव सोलस रोगायंका
पाउब्भूया । [तं जहा-सासे कासे जाव] कोढे । तए णं से
उंबरदत्ते दारए सोलसहिं रोगायंकेहिं अभिभूए समाणे
25 सडियहत्थे जाव विहरइ । "एवं खलु गोयमा, उंबरदत्ते
पुरापोराणाणं जाव पच्चणुब्भवमाणे विहरइ ॥

" से णं उम्बरदत्ते कालमासे काल किच्चा कहिं गच्छि-हिइ, कहि उववज्जिहिइ ? " ॥

" गोयमा, उम्बरदत्ते दारए बावत्तरिं वासाइं परमाउयं पालइत्ता कालमासे काल किच्चा इमीसे रयणप्पभाए पुढ-वीए नेरइयत्ताए उववन्ने । संसारो तहेव [जाव] पुढवी । 5
तओ हत्थिणाउरे नयरे कुक्कुडत्ताए पच्चायाहिइ । गोट्ठिव-हिए तत्थेव हत्थिणाउरे नयरे सेट्ठिकुलंसि उववज्जिहिइ । बोहिं [०] सोहम्मे कप्पे [०] महाविदेहे वासे सिज्झिहिइ ॥

॥ निक्खेवो ॥

८ 10

। सोरियदत्ते ।

[अट्ठमस्स उक्खेवो ॥]

§ 29 तेणं कालेणं तेण समएण सोरियपुरं नयर । सोरियवडिंसगं उज्जाणं । सोरियो जक्खो । सोरियदत्ते राया । तस्स ण सोरियपुरस्स नयरस्स बहिया उत्तरपुर- 15
त्थिमे दिसीभाए एत्थ ण मगे मच्छन्धवाडए होत्था । तत्थ ण समुद्ददत्त नामं मच्छन्धे परिवसइ अहम्मिए [जाव] दुप्प-डियाणन्दे । तस्स ण समुद्ददत्तस्स समुद्ददत्ता नाम भारिया होत्था अहीण°[०] पञ्चिन्दियसरीरा । तस्स णं समुद्ददत्तस्स पुत्त समुद्ददत्ताए भारियाए अत्तए सोरियदत्ते नाम दारए 20
होत्था अहीण° [०] ॥

तेणं कालेणं तेणं समएणं सामी समोसढे [जाव] परिसा पडिगया ॥

तेणं कालेण तेणं समएणं जेट्ठे सीसे [जाव] सोरिय-

पुरे नयरे उच्चनीयमज्झिमाइं कुलाइं [०] अहापज्जत्तं समुदाणं गहाय सोरियपुराओ नयराओ पडिनिक्खमइ । २ त्ता तस्स मच्छन्धपाडगस्स अदूरसामन्तेणं वीईवयमाणे महइमहालियाए महच्चपरिसाए मज्झगयं पासइ एगं पुरिसं सुक्कं भुक्खं निम्मंसं अट्ठिचम्मावणद्धं किडिकिडियाभूयं नीलसाडगनियत्थं मच्छकण्टएणं गलए अणुलग्गेणं कट्ठाइं कलुणाइं विस्सराइं कूवेमाणं अभिक्खणं २ पूयकवले य रुहिरकवले य किमिकवले य वममाणं पासइ । २ इमे अज्झत्थिए [५] समुप्पज्जित्था [ ] पुरापोराणाणं [जाव] विहरइ । एवं संपेहेइ । २ जेणेव समणे भगवं [जाव] पुव्वभवपुच्छा [जाव] वागरणं, "एवं खलु गोयमा—

तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे नन्दिपुरे नामं नयरे होत्था । मित्ते राया । तस्स णं मित्तस्स रन्नो सिरीए नामं महाणसिए होत्था, अहम्मिए [जाव] दुप्पडियाणन्दे ।

तस्स णं सिरीयस्स महाणसियस्स बहवे मच्छिया य वागुरिया य साउणिया य दिन्नभइभत्तवेयणा कल्लाकल्लिं बहवे सण्हमच्छे य [जाव] पडागाइपडागे य, अए य [जाव] महिसे य तित्तिरे य [जाव] मऊरे य जीवियाओ ववरोवेन्ति । २ सिरीयस्स महाणसियस्स उवणेन्ति । अन्ने य से बहवे तित्तिरा य [जाव] मऊरा य पञ्जरंसि संनिरुद्धा चिट्ठन्ति । अन्ने य बहवे पुरिसा दिन्नभइभत्तवेयणा ते बहवे तित्तिरे य [जाव] मऊरे य जीवियाओ चेव निप्पक्खेन्ति । २ सिरीयस्स महाणसियस्स उवणेन्ति । तए णं से सिरीए महाणसिए बहूणं जलयरथलयरखहयराणं मंसाइं कप्पणिकप्पियाइं करेइ, तं जहा, सण्हखण्डियाणि य वट्टखण्डियाणि य

दीहखण्डियाणि य रहस्सखण्डियाणि य हिमपक्काणि य जम्मपक्काणि य वेगपक्काणि य मारुयपक्काणि य कालाणि य हेरंगाणि य महिट्ठाणि य आमलरसियाणि य मुद्दियारसियाणि य कविट्ठरसियाणि य दालिमरसियाणि य मच्छरसियाणि य तलियाणि य भज्जियाणि य सोल्लियाणि य 5
उवक्खडावेन्ति, अन्ने य बहवे मच्छरसे य एणेज्जरसे य तित्तिररसे य [जाव] मयूररसे य अन्नं च विउलं हरियसागं उवक्खडावेन्ति । २ मित्तस्स रन्नो भोयणमण्डवंसि भोयणवेलाए उवणेन्ति, अप्पणा वि य णं से सिरीए महाणसिए तेसिं च बहूहिं जलयरथलयरखहयरमंसेहिं च रसि- 10
एहि य हरियसागेहि य सोल्लेहि य तलिएहि य भज्जिएहि य सुरं च [६] आसाएमाणे [८] विहरइ । तए णं सिरीए महाणसिए एयकम्मे [०] सुबहु पावकम्मं समज्जिणित्ता तेत्तीसं वाससयाइं परमाउयं पालइत्ता कालमासे कालं किच्चा छट्ठीए पुढवीए उववन्ने ॥ 15

तए णं सा समुद्ददत्ता भारिया निन्दू यावि होत्था, जाया जाया दारगा विणिहायमावज्जन्ति । जहा गङ्गदत्ताए चिन्ता, आपुच्छणा, ओवाइयं, दोहला, [जाव] दारगं पयाया, [जाव] 'जम्हा णं अम्ह इमे दारए सोरियस्स जक्खस्स ओवाइयलद्धे, तम्हा णं होउ अम्हं दारए सोरियदत्ते नामेण'। तए 20
णं से सोरियदत्ते दारए पञ्चधाई° [जाव] उम्मुक्कबालभावे विन्नयपरिणयमेत्ते जोव्वण° [०] होत्था ॥

तए णं से समुद्ददत्ते अन्नया कयाइ कालधम्मुणा संजुत्ते । तए णं से सोरियदत्ते बहूहिं मित्तनाइ° [०] रोयमाणे समुद्ददत्तस्स नीहरणं करेइ, लोइयाइं मयकिच्चाइं 25
करेइ, अन्नया कयाइ सयमेव मच्छन्धमहत्तरगत्तं उवसंप-

पुरे नयरे उच्चनीयमज्झिमाइं कुलाइं [ ] अहापज्जत्तं समु
याणं गहाय सोरियपुराओ नयराओ पडिनिक्खमइ । १ तस्स
मच्छबंधपाडगस्स अदूरसामन्तेणं वीईवयमाणे महइमहा-
लियाए मणुस्सपरिसाए मज्झगयं पासइ एगं पुरिसं सुक्कं
5 भुक्खं निम्मंसं अट्ठिचम्मावणद्धं किडिकिडियाभूयं नीलसा
डगनियत्थं मच्छकण्टएणं गलए अणुलग्गेणं कट्ठाइं कलु
णाइं विसराइं कुवेमाणं अभिक्खणं १ पूयकवले य रुहिर
कवले य किमिकवले य वममाणं पासइ । २ इमे अज्झत्थिए
[५] समुप्पज्जित्था [ ] पुरापोराणाणं [जाव] विहरइ ।
10 एवं संपेहेइ । २ तेणेव समणे भगवं [जाव] पुव्वभवपुच्छा
[जाव] वागरणं "एवं खलु गोयमा—

तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे
वासे नन्दिपुरे नामं नयरे होत्था । मित्ते राया । तस्स णं
मित्तस्स रन्नो सिरीए नामं महाणसिए होत्था, अहम्मिए
15 [जाव] दुप्पडियाणन्दे ॥

तस्स णं सिरीयस्स महाणसियस्स बहवे मच्छिया य
वागुरिया य साउणिया य दिन्नभइभत्तवेयणा कल्लाकल्लिं
बहवे सण्हमच्छा य [जाव] पडागाइपडागे य, अए य [जाव]
महिसे य, तित्तिरे य [जाव] मऊरे य जीवियाओ ववरोवेन्ति ।
20 २ सिरीयस्स महाणसियस्स उवणेन्ति अन्ने य से बहवे
तित्तिरा य [जाव] मऊरा य पञ्जरंसि संनिरुद्धा चिट्ठन्ति,
अन्ने य बहवे पुरिसा दिन्नभइभत्तवेयणा ते बहवे तित्तिरे य
[जाव] मऊरे य जीवियाओ चेव निप्पक्खेन्ति । २ सिरीय
स्स महाणसियस्स उवणेन्ति । तए णं से सिरीए महाण-
25 सिए बहूणं जलयरथलयरखहयराणं मंसाइं कप्पणिकप्पियाइं
करेइ, तं जहा, सण्हखण्डियाणि य वट्टखण्डियाणि य

दीहखण्डियाणि य रहस्सखण्डियाणि य हिमपक्काणि य जम्मपक्काणि य वेगपक्काणि य मारुयपक्काणि य कालाणि य हेरगाणि य महिट्टाणि य आमलरसियाणि य मुद्दियारसियाणि य कविट्ठरसियाणि य दालिमरसियाणि य मच्छरसियाणि य तलियाणि य भज्जियाणि य सोल्लियाणि य 5
उवक्खडावेन्ति, अन्ने य बहवे मच्छरसे य एणेज्जरसे य तित्तिररसे य [जाव] मयूररसे य अन्नं च विउलं हरियसागं उवक्खडावेन्ति । २ मित्तस्स रन्नो भोयणमण्डवंसि भोयणवेलाए उवणेन्ति, अप्पणा वि य णं से सिरीए महाणसिए तेसिं च बहूहिं जलयरथलयरखहयरमंसेहिं च रसिए- 10
हिं य हरियसागेहिं य सोल्लेहि य तलिएहिं य भज्जिएहिं य सुरं च [६] आसाएमाणे [४] विहरइ । तए णं सिरीए महाणसिए एयकम्मे [०] सुबहु पावकम्मं समज्जिणित्ता तेत्तीसं वाससयाइं परमाउयं पालइत्ता कालमासे कालं किच्चा छट्ठीए पुढवीए उववन्ने ॥ 15

तए णं सा समुद्दत्ता भारिया निन्दू यावि होत्था, जाया जाया दारगा विणिहायमावज्जन्ति । जहा गङ्गदत्ताए चिन्ता, आपुच्छणा, ओवाइयं दोहला, [जाव] दारग पयाया, [जाव] 'जम्हा णं अम्ह इमे दारए सोरियस्स जक्खस्स ओवाइयलद्धे, तम्हा णं होउ अम्हं दारए सोरियदत्ते नामेण'। तए 20
णं से सोरियदत्ते दारए पञ्चधाई° [जाव] उम्मुक्कबालभावे विन्नयपरिणयमेत्ते जोव्वण° [०] होत्था ॥

तए णं से समुद्ददत्ते अन्नया कयाइ कालधम्मुणा संजुत्ते । तए णं से सोरियदत्ते बहूहिं मित्तनाइ° [०] रोयमाणे समुद्ददत्तस्स नीहरणं करेइ, लोइयाइं मयकिच्चाइं 25
करेइ, अन्नया कयाइ सयमेव मच्छन्धमहत्तरगत्तं उवसंप-

रिणाम विहरइ। तए णं से सोरियदत्ते दारए मच्छंधे जाए अहम्मिए [जाव] दुप्पडियाणंदे॥

तए णं तस्स सोरियदत्तमच्छंधस्स बहवे पुरिसा दिण्णभइ° [ ] एगट्ठियाहिं जउणामहानइं ओगाहेंति। २ बहूहिं दहगालणेहि य दहमलणेहि य दहमद्दणेहि य दहवहणेहि य दहपवहणेहि य अयंपुलेहि य पंचपुलेहि य मच्छंधलेहि य मच्छपुच्छेहि य जंभाहि य तिसिराहि य भिसिराहि य घिसराहि य विसिराहि य हिल्लिरीहि य झिल्लिरीहि य जालेहि य गलेहि य कूडपासेहि य वक्कबंधेहि य सुत्तबंधेहि य वालबंधेहि य बहवे सण्हमच्छे [जाव] पडागाइपडागे य गिण्हंति, एगट्ठियाओ भरेंति, कूलं गाहेंति, मच्छखलए करेंति, आयवंसि दलयंति। अन्ने य से बहवे पुरिसा दिण्णभइभत्तवेयणा आयवतत्तएहिं सोल्लेहि य तलिएहि य भज्जिएहि य रायमग्गंसि वित्तिं कप्पेमाणा विहरंति। अप्पणा वि य णं से सोरियदत्ते बहूहिं सण्हमच्छेहि य [जाव] पडागाइपडागेहि य सोल्लेहि य भज्जिएहि य तलिएहि य सुरं च [१] आसाएमाणे [४] विहरइ॥

तए णं तस्स सोरियदत्तस्स मच्छंधस्स अन्नया कयाइ ते मच्छसोल्ले य तलिए य भज्जिए य आहारेमाणस्स मच्छकंटए गलए लग्गे यावि होत्था। तए णं से सोरियदत्ते मच्छंधे महयाए वेयणाए अभिभूए समाणे कोडुंबियपुरिसे सद्दावेइ, २ एवं वयासी, गच्छह णं तुब्भे, देवाणुप्पिया, सोरियपुरे नयरे सिंघाडग°[जाव]° पहेसु य महया १ सद्देणं उग्घोसेमाणा एवं वयह 'एवं खलु, देवाणुप्पिया, सोरियदत्तस्स मच्छकंटए गले लग्गे। तं जो णं इच्छइ वेज्जो वा

[६] सोरियमच्छियस्स मच्छकण्टयं गलाओ नीहरित्तए, तस्स णं सोरियदत्ते विउलं अत्थसंपयाणं दलयइ "। तए णं ते कोडुम्बियपुरिसा [जाव] उग्घोसेन्ति ॥

तए णं ते बहवे वेज्जा य [६] इमेयारूवं उग्घोसणं उग्घोसिज्जमाणं निसामेन्ति। २ जेणेव सोरियदत्तस्स गेहे 5 जेणेव सोरियमच्छन्धे, तेणेव उवागच्छन्ति। २ बहूहिं उप्पत्तियाहिं [४] बुद्धीहि य परिणममाणा वमणेहि य छड्डणेहि य ओवीलणेहि य कवलग्गाहेहि य सल्लुद्धरणेहि य विसल्लकरणेहि य इच्छन्ति सोरियमच्छन्धे मच्छकण्टयं गलाओ नीहरित्तए, नो संचाएन्ति नीहरित्तए वा विसोहित्तए वा। 10 तए णं ते बहवे वेज्जा य [६] जाहे नो सचाएन्ति सोरियस्स मच्छकण्टग गलाओ नोहरित्तए, ताहे सन्ता [जाव] जामेव दिसिं पाउब्भूया तामेव दिसिं पडिगया। तए णं से सोरियदत्ते मच्छन्धे पडियारनिव्विण्णे तेणं दुक्खेणं अभिभूए सुक्के [जाव] विहरइ। "एव खलु, गोयमा, सोरिय- 15 दत्ते पुरापोराणाण [जाव] विहरइ" ॥

"सोरिए ण, भन्ते, मच्छन्धे इओ कालमासे कालं किच्चा कहिं गच्छिहिइ, कहिं उववज्जिहिइ ?" ॥

"गोयमा, सत्तरि वासाइ परमाउयं पालइत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए [०] ससारो तहेव, 20 पुढवी। हत्थिणाउरे नयरे मच्छत्ताए उववन्ने। से णं तओ मच्छिएहिं जीवियाओ ववरोविए तत्थेव सेट्ठिकुलंसि [०] बोहिं [०], सोहम्मे कप्पे [०] महाविदेहे वासे सिज्झिहिइ" ॥

॥ निक्खेवो ॥

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। देवदत्ता ।

[नवमस्स उक्खेवो ॥]

§ 30 तेणं कालेणं तेणं समएणं रोहीडए नामं नयरे
5 होत्था रिद्ध° [ ] पुढविवडिंसए उज्जाणे । धरणो जक्खो ।
वेसमणदत्ते राया । सिरी देवी । पूसनन्दी कुमारे जुवराया ॥
तत्थ णं रोहीडए नयरे दत्ते नामं गाहावई परिवसइ
अड्ढे [०] । कण्हसिरी भारिया । तस्स णं दत्तस्स धूया
कण्हसिरीए अत्तया देवदत्ता नामं दारिया होत्था अहीण°
10 [जाव] उक्किट्ठा उक्किट्ठसरीरा ॥
तेणं कालेणं तेणं समएणं सामी समोसढे [जाव] परिसा
निग्गया । तेणं कालेणं तेणं समएणं जेट्ठे अन्तेवासी छ
ट्ठक्खमण° [ ] तहेव [जाव] रायमग्गमोगाढे हत्थी आसे
पुरिसे पासइ । तेसिं पुरिसाणं मज्झगयं पासइ एगं इत्थियं
15 अवओडयबन्धणं उक्खित्तकण्णनासं [जाव] सूले भिज्जमाणं
पासइ । २ इमे अज्झत्थिए [ ] तहेव निग्गए [जाव] एवं
वयासी "एसा णं भन्ते इत्थिया पुव्वभवे का आसी ?"
"एवं खलु, गोयमा—
तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे भारहे वासे
20 सुपइट्ठे नामं नयरे होत्था रिद्ध° [ ] । महासेणे राया ।
तस्स णं महासेणस्स रन्नो धारिणीपामोक्खाणं देवीसहस्सं
ओरोहे यावि होत्था । तस्स णं महासेणस्स रन्नो पुत्ते
धारिणीए देवीए अत्तए सीहसेणे नामं कुमारे होत्था
अहीण° [ ] जुवराया ॥
25 तए णं तस्स सीहसेणस्स कुमारस्स अम्मापियरो अन्नया

कयाइ पंच पासायवडिंसयसयाइं करेन्ति अब्भुग्गय° [०]। तए णं तस्स सीहसेणस्स कुमारस्स अम्मापियरो अन्नया कयाइ सामापामोक्खाणं पञ्चण्हं रायवरकन्नगसयाणं एगदिवसे पाणिं गिण्हाविंसु । पञ्चसयओ दाओ । तए णं से सीहसेणे कुमारे सामापामोक्खाहिं पञ्चसयाहिं देवीहिं सद्धिं उप्पिं° 5 [जाव] विहरइ ॥

तए णं से महासेणे राया अन्नया कयाइ कालधम्मुणा संजुत्ते । नीहरण । [०] राया जाए महया° [०] ॥

तए णं से सीहसेणे राया सामाए देवीए मुच्छिए [४] अवसेसाओ देवीओ नो आढाइ नो परिजाणाइ, अणाढायमाणे 10 अपरिजाणमाणे विहरइ । तए णं तासिं एगूणगाणं पञ्चण्हं देवीसयाणं एगूणाइ पञ्चमाईसयाइं इमीसे कहाए लद्धट्ठाइं समाणाइं, "एवं खलु, सामी, सीहसेणे राया सामाए देवीए मुच्छिए [४] अम्ह धूयाओ नो आढाइ, नो परिजाणाइ, आणाढायमाणे अपरिजाणमाणे विहरइ । तं सेयं खलु अम्हं 15 सामं देविं अग्गिपओगेण वा विसप्पओगेण वा सत्थप्पओगेण वा जीवियाओ ववरोवित्तए । " एवं संपेहेन्ति । २ सामाए देवीए अन्तराणि य छिद्दाणि य विवराणि य पडिजागरमाणीओ विहरन्ति ॥

तए णं सा सामा देवी इमीसे कहाए लद्धट्ठा समाणी 20 एवं वयासी, "एवं खलु सामी, पञ्चण्हं सवत्तीसयाणं पञ्च माइसयाइं इमीसे कहाए लद्धट्ठाइं समाणाइं अन्नमन्नं एवं वयासी, 'एवं खलु सीहसेणे [०]' [जाव] पडिजागरमाणीओ विहरन्ति । तं न नज्जइ णं मम केणइ कुमरणेणं मारिस्सइ" त्ति कट्टु भीया [जाव] जेणेव कोवघरे तेणेव उवागच्छइ । २ 25 ओहय° [जाव] झियाइ ॥

तए णं से सीहसेणे राया इमीसे कहाए लद्धट्ठे समाणे
जेणेव कोवघरए, जेणेव सामा देवी तेणेव उवागच्छइ । २
सामं देविं ओहय° [जाव] पासइ, २ एवं वयासी, "किं णं
देवाणुप्पिए, ओहय [जाव] झियासि ?" ॥ तए णं सा सामा
5 देवी सीहसेणेणं रन्ना एवं वुत्ता समाणी उप्फेणउप्फेणियं
सीहसेणं रायं एवं वयासी, "एवं खलु, सामी मम एगूण
पञ्चसवत्तीसयाणं एगूणपञ्चमाइसयाणं इमीसे कहाए लद्ध
ट्ठाणं समाणाणं [ ] अन्नमन्नं सद्दावेन्ति, २ एवं वयासी
'एवं खलु सीहसेणे राया सामाए देवीए उवरिं मुच्छिए
10 अम्हं धूयाओ नो आढाइ [ ]° [जाव] अन्तराणि य छिद्दाणि
पडिजागरमाणीओ विहरन्ति । तं न नज्जइ,] । भीया
[जाव] झियामि" ॥

तए णं से सीहसेणे सामं देविं एवं वयासी "मा णं
तुमं देवाणुप्पिए, ओहय° [जाव] झियाहि । अहं णं तहा
15 जत्तिहामि जहा णं तव नत्थि कत्तो वि सरीरस्स आबाहे
पबाहे वा भविस्सइ" त्ति कट्टु ताहिं इट्ठाहिं [६] समा
सासेइ, २ तओ पडिनिक्खमइ, २ कोडुम्बियपुरिसे सद्दावेइ,
२ एवं वयासी "गच्छह णं तुब्भे, देवाणुप्पिया, सुपइट्ठस्स
नयरस्स बहिया एगं महं कूडागारसालं करेह अणेगक्खम्भ-
20 सयसंनिविट्ठं पासाईयं [४], ममं एयमाणत्तियं पच्चप्पिणह" ।
तए णं ते कोडुम्बियपुरिसा करयल° [जाव] पडिसुणेन्ति, २
सुपइट्ठनयरस्स बहिया पच्चत्थिमे दिसीविभाए एगं महं
कूडागारसालं [जाव] करेन्ति अणेगक्खम्भ°[ ] पासाईयं [४]
जेणेव सीहसेणे राया तेणेव उवागच्छन्ति २ तमाणत्तियं
25 पच्चप्पिणन्ति ॥

तए णं से सीहसेणे राया अन्नया कयाइ एगूणगाणं पञ्चण्हं देवीसयाणं एगूणाइं पञ्चमाइसयाइं आमन्तेइ । तए णं तासिं एगूणपञ्चदेवीसयाणं एगूणपञ्चमाइसयाइं सीहसेणेणं रन्ना आमन्तियाइं समाणाइं सव्वालंकारविभूसियाइं जहा-विभवेणं जेणेव सुपइट्ठे नयरे, जेणेव सीहसेणे राया तेणेव उवागच्छन्ति । तए ण से सीहसेणे राया एगूणपञ्चदेवीसयाणं एगूणगाणं पञ्चण्ह माइसयाणं कूडागारसालं आवासं दलयइ ॥ 5

तए णं से सीहसेणे राया कोडुम्बियपुरिसे सद्दावेइ, २ एव वयासी, "गच्छह णं तुब्भे, देवाणुप्पिया, विउलं असणं [४] उवणेह, सुबहुं पुप्फवत्थगन्धमल्लालंकारं च कूडागारसालं साहरह य"। तए णं ते कोडुम्बियपुरिसा तहेव [जाव] साहरेन्ति । तए णं तासिं एगूणगाणं पञ्चण्हं देवीसयाणं एगूण-पञ्चमाईसयाइं सव्वालंकारविभूसियाइं करेन्ति, २ तं विउलं असणं [४] सुरं च [६] आसाएमाणाइं गन्धव्वेहि य नाड-एहि य उवगीयमाणाइं २ विहरन्ति ॥ 10 15

तए णं से सीहसेणे राया अद्धरत्तकालसमयंसि बहूहिं पुरिसेहिं सद्धिं संपरिवुडे जेणेव कूडागारसाला तेणेव उवागच्छइ, २ कूडागारसालाए दुवाराइं पिहेइ, २ कूडागार-सालाए सव्वओ समन्ता अगणिकायं दलयइ। तए णं तासिं 20 एगूणगाणं पञ्चण्हं देवीसयाणं एगूणगाइं पञ्च माईसयाइं सीहरन्ना आलीवियाइं समाणाइं रोयमाणाइं [३] अत्ताणाइं असरणाइं कालधम्मुणा संजुत्ताइं ॥

तए ण से सीहसेणे राया एयकम्मे [२] सुबहु पाव-कम्मं समज्जिणित्ता चोत्तीसं वाससयाइं परमाउयं पालइत्ता 25

छम्मासे वासे किच्चा चउत्थीए पुढवीए उक्कोसेणं बावीससागरोवमट्ठिइएसु नेरइयत्ताए उववन्ने। से णं तओ अणन्तरं उव्वट्टित्ता इहेव रोहीडए नयरे दत्तस्स सत्थवाहस्स कण्हसिरीए भारियाए कुच्छिंसि दारियत्ताए उववन्ने। तए णं सा कण्हसिरी नवण्हं मासाणं [जाव] दारियं पयाया सुकुमाल° [ ] सुरूवा। तए णं तीसे दारियाए अम्मापियरो निव्वत्तबारसाहियाए विउलं असणं [४] [जाव] मित्तनाइ° [ ] नामधेज्जं करेन्ति [ ], [०] "होउ णं दारिया देवदत्ता नामेणं।" तए णं सा देवदत्ता दारिया पंचधाईपरिग्गहिया [जाव] परिवड्ढइ॥

तए णं सा देवदत्ता दारिया उम्मुक्कबालभावा जोव्वणेण रूवेण य लावण्णेण य [जाव] अईव उक्किट्ठा उक्किट्ठसरीरा जाया यावि होत्था। तए णं सा देवदत्ता दारिया अन्नया कयाइ ण्हाया [जाव] विभूसिया बहूहिं खुज्जाहिं [जाव] परिक्खित्ता उप्पिं आगासतलगंसि कणगतिंदूसेणं कीलमाणी विहरइ॥

इमं च णं वेसमणदत्ते राया ण्हाए [जाव] विभूसिए आसं दुरुहित्ता बहूहिं पुरिसेहिं सद्धिं संपरिवुडे आसवाहणियाए निज्जायमाणे दत्तस्स गाहावइस्स गिहस्स अदूरसामन्तेणं वीईवयइ। तए णं से वेसमणे राया [जाव] वीईवयमाणे देवदत्तं दारियं उप्पिं आगासतलगंसि कणगतिंदूसेणं कीलमाणिं पासइ। देवदत्ताए दारियाए जोव्वणेण य रूवेण य [जाव] विम्हिए कोडुम्बियपुरिसे सद्दावेइ, २ एवं वयासी॥

"कस्स णं देवाणुप्पिया, एसा दारिया, किं वा नामधेज्जेणं?"॥

तए ण ते कोडुम्बियपुरिसा वेसमणरायं करयल° [जाव] एवं वयासी, "एस णं, सामी, दत्तस्स सत्थवाहस्स धूया कण्हसिरीए भारियाए अत्तया देवदत्ता नामं दारिया रूवेण य जोव्वणेण य लावण्णेण य उक्किट्ठा उक्किट्ठसरीरा"॥

तए णं से वेसमणे राया आसवाहणियाओ पडिनियत्ते 5 समाणे अब्भिन्तरठाणिज्जे पुरिसे सद्दावेइ, २ एवं वयासी,

"गच्छह ण तुब्भे, देवाणुप्पिया, दत्तस्स धूयं कण्हसिरीए भारियाए अत्तयं देवदत्तं दारियं पूसनन्दिस्स जुवरन्नो भारियत्ताए वरेह जइ वि सा सयंरज्जसुक्का" ॥

तए णं ते अब्भिन्तरठाणिज्जा पुरिसा वेसमणेणं रन्ना 10 एवं वुत्ता समाणा हट्ठतुट्ठा करयल° [जाव] पडिसुणेन्ति । २ ण्हाया [जाव] सुद्धप्पावेसाइं [०] संपरिवुडा जेणेव दत्तस्स गिहे तेणेव उवागच्छित्था । तए णं से दत्ते सत्थवाहे ते पुरिसे एज्जमाणे पासइ, २ हट्ठतुट्ठ° [०] आसणाओ अब्भुट्ठेइ, २ सत्तट्ठ पयाइं पच्चुग्गए आसणेणं उवनिमन्तेइ । 15 २ ते पुरिसे आसत्थे वीसत्थे सुहासणवरगए एवं वयासी।

"संदिसन्तु णं, देवाणुप्पिया, किं आगमणप्पओयणं?"।

तए णं ते रायपुरिसा दत्तं सत्थवाहं एवं वयासी, "अम्हे णं, देवाणुप्पिया, तव धूय कण्हसिरीए अत्तयं दारियं पूसनन्दिस्स जुवरन्नो भारियत्ताए वरेमो। त जइ णं जाणासि, 20 देवाणुप्पिया, जुत्तं वा पत्तं वा सलाहणिज्जं वा, सरिसो वा संजोगो, दिज्जउ णं देवदत्ता भारिया पूसनन्दिस्स जुवरन्नो। भण, देवाणुप्पिया, किं दलयामो सुक्कं?" ॥

तए णं से दत्ते अब्भिन्तरठाणिज्जे पुरिसे एवं वयासी, "एयं चेव, देवाणुप्पिया, मम सुक्कं, जं वेसमणे राया 25 मम दारियानिमित्तेण अणुगिण्हइ" ॥

ते ठाणिज्जपुरिसे विउलेणं पुप्फवत्थगन्धमल्लालंकारेणं सक्कारेइ, २ पडिविसज्जेइ । तए णं ते ठाणिज्जपुरिसा जेणेव वेसमणे राया तेणेव उवागच्छन्ति २ वेसमणस्स रन्नो एयमट्ठं निवेदेन्ति ॥

5 तए णं से दत्ते गाहावई अन्नया कयाइ सोभणंसि तिहिकरणदिवसनक्खत्तमुहुत्तंसि विउलं असणं [४] उवक्खडावेइ, २ मित्तनाइ [ ] आमन्तेइ, ण्हाए [जाव] पायच्छित्ते सुहासणवरगए तेणं मित्त॰ [ ] सद्धिं संपरिवुडे तं विउलं असणं [४] आसाएमाणे विहरइ । जिमियभुत्तुत्तरागए [ ]
10 आयन्ते [३] तं मित्तनाइनियग॰ [ ] विउलपुप्फवत्थ॰ [जाव] अलंकारेणं सक्कारेइ, २ देवदत्तं दारियं ण्हायं [जाव] विभूसियसरीरं पुरिससहस्सवाहिणीयं सीयं दुरुहेइ, २ सुबहुमित्त॰ [जाव] सद्धिं संपरिवुडे सव्विड्ढीए [जाव] "रवेणं रोहीडयं नयरं मज्झंमज्झेणं जेणेव वेसमणरन्नो गिहे
15 जेणेव वेसमणे राया तणेव उवागच्छइ, २ करयल॰ [जाव] वद्धावेइ २ वेसमणस्स रन्नो देवदत्तं दारियं उवणेइ ॥

तए णं से वेसमणे राया देवदत्तं दारियं उवणीयं पासइ, २ हट्ठतुट्ठ॰ [ ] विउलं असणं [४] उवक्खडावेइ, २ मित्तनाइ॰ [४] आमन्तेइ [जाव] सक्कारेइ, २ पूसणन्दिं
20 कुमारं देवदत्तं च दारियं पट्टयं दुरुहेइ, २ सेयापीएहिं कलसेहिं मज्जावेइ २ वरनेवत्थाइं करेइ, अग्गिहोमं करेइ २ पूसणन्दिं कुमारं देवदत्ताए दारियाए पाणिं गिण्हावेइ । तए णं से वेसमणे राया पूसणन्दिकुमारस्स देवदत्तं दारियं सव्विड्ढीए [जाव] "रवेणं महया इड्ढीसक्कारसमुदएणं पाणि-
25 ग्गहणं कारेइ २ देवदत्ताए दारियाए अम्मापियरो मित्त॰

[जाव] "परियणं च विउलेणं असण° [०] वत्थगन्धमल्लालं-
कारेण य सक्कारेइ संमाणेइ [जाव] पडिविसज्जेइ। तए णं
से पूसनन्दी कुमारे देवदत्ताए सद्धिं उप्पिं पासाय° [०]
फुट्टमाणेहिं मुइङ्गमत्थएहिं बत्तीसइबद्ध° [०] उवगिज्जमाणे
[जाव] विहरइ॥ 5

तए णं से वेसमणे राया अन्नया कयाइ कालधम्मुणा
संजुत्ते। नीहरणं। [जाव] राया जाए॥

तए णं से पूसनन्दी राया सिरीए देवीए मायाभत्तए
यावि होत्था। कल्लाकल्लिं जेणेव सिरी देवी तेणेव उवा
गच्छइ, २ सिरीए देवीए पायवडणं करेइ, २ सयपागसह- 10
स्सपागेहिं तेल्लेहिं अब्भिङ्गावेइ अट्ठिसुहाए मंससुहाए तया
सुहाए रोमसुहाए। चउव्विहाए संवाहणाए सवाहावेइ, २
सुरभिणा गन्धवट्टएणं उव्वट्टावेइ, २ तिहिं उदएहिं मज्जावेइ,
तं जहा, उसिणोदएण सीओदएणं गन्धोदएणं, २ विउलं
असणं भोयावेइ, २ सिरीए देवीए ण्हायाए [जाव] °पाय- 15
च्छित्ताए जिमियभुत्तुत्तरागयाए तए ण पच्छा ण्हाइ वा भुञ्जइ
वा, उरालाइ माणुस्सगाइं भोगभोगाइ भुञ्जमाणे विहरइ॥

तए णं तीसे देवदत्ताए देवीए अन्नया कयाइ पुव्व-
रत्तावरत्तकालसमयंसि कुडुम्बजागरियं जागरमाणीए इमेयारूवे
अज्झत्थिए [५] समुप्पन्ने, ' एव खलु पूसनन्दी राया सिरीए
देवीए माइभत्ते [जाव] विहरइ। त एएण वक्खेवेणं नो 20
सचाएमि अह पूसनन्दिणा रन्ना सद्धिं उरालाइं [०] भुञ्ज-
माणी विहरित्तए। त सेयं खलु मम सिरिं देविं अग्गिप-
ओगेण वा विसप्पओगेण वा मन्तप्पओगेण वा जीवियाओ
ववरोवित्तए। २ पूसनन्दिणा रन्ना सद्धिं उरालाइ भोगभोगाइं
भुञ्जमाणीए विहरित्तए"। एवं संपेहेइ। २ सिरीए
देवीए अन्तराणि य [३] पडिजागरमाणी विहरइ॥ 25

तए णं सा सिरी देवी अन्नया कयाइ मज्जाइया विरहियसयणिज्जंसि सुहपसुत्ता जाया यावि होत्था। इमं च णं देवदत्ता देवी जेणेव सिरी देवी तेणेव उवागच्छइ। २ मज्जाइयं विरहियसयणिज्जंसि सुहपसुत्तं पासइ, २ दिसालोयं करेइ, २ जेणेव भत्तघरे तेणेव उवागच्छइ, २ लोहदण्डं परामुसइ, २ लोहदण्डं तावेइ, २ तत्तं समजोइभूयं फुल्लकिंसुयसमाणं संडासएणं गहाय जेणेव सिरी देवी तेणेव उवागच्छइ, २ सिरीए देवीए अवाणंसि पक्खिवइ। तए णं सा सिरी देवी महया महया सद्देणं आरसित्ता कालधम्मुणा संजुत्ता॥

तए णं तीसे सिरीए देवीए दासचेडीओ आरसियसद्दं सोच्चा निसम्म जेणेव सिरी देवी तेणेव उवागच्छन्ति। २ देवदत्तं देविं तओ अवक्कममाणिं पासन्ति। २ जेणेव सिरी देवी तेणेव उवागच्छन्ति। २ सिरिं देविं निप्पाणं निच्चेट्ठं जीवियविप्पजढं पासन्ति। २ हा हा अहो अकज्जमिति कट्टु रोयमाणीओ कन्दमाणीओ विलवमाणीओ जेणेव पूसनन्दी राया तेणेव उवागच्छन्ति। २ पूसनन्दिं रायं एवं वयासी, "एवं खलु, सामी, सिरी देवी देवदत्ताए देवीए अकाले चेव जीवियाओ ववरोविया।" तए णं से पूसनन्दी राया तासिं दासचेडीणं अन्तिए एयमट्ठं सोच्चा निसम्म महया माइसोएणं अप्फुण्णे समाणे परसुनियत्ते विव चम्पगवरपायवे धस त्ति धरणीयलंसि सव्वङ्गेहिं संनिवडिए॥

तए णं से पूसनन्दी राया मुहुत्तन्तरेण आसत्थे वीसत्थे समाणे बहूहिं राईसर°[जाव] सत्थवाहेहिं मित्त°[जाव]° परियणेण सद्धिं रोयमाणे [३] सिरीए देवीए महया इड्ढीए

नीहरणं करेइ । २ आसुरुत्ते [४] देवदत्तं देविं पुरिसेहिं गि-
ण्हावेइ, तेणं विहाणेणं वज्झं आणवेइ ॥

" तं एवं खलु, गोयमा, देवदत्ता देवी पुरापोराणाणं
[०] विहरइ " ॥

" देवदत्ता णं, भन्ते, देवी इओ कालमासे कालं किच्चा 5
कहिं गमिहिइ, कहिं उववज्जिहिइ ? " ॥

" गोयमा, असीइं वासाइं परमाउयं पालइत्ता कालमासे
कालं किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उव-
वन्ना । संसारो । वणस्सइ° [०] । तओ अणन्तरं उव्वट्टित्ता
गङ्गपुरे नयरे सेट्ठिकुल° [०] बोहिं [०] सोहम्मे [०] महा- 10
विदेहे वासे सिज्झिहिइ ॥

१०.

। अञ्जू ।

" जइ णं, भन्ते [०]" [दसमस्स उक्खेवो ॥]

" एव खलु, जम्बू — 15

तेण कालेणं तेणं समएणं वद्धमाणपुरे नामं नयरे होत्था ।
विजयवद्धमाणे उज्जाणे । माणिभद्दे जक्खे । विजयमित्ते
राया । तत्थ ण धणदेवे नाम सत्थवाहे होत्था अड्ढे [०] ।
पियङ्गू नामं भारिया । अञ्जू दारिया [जाव] *सरीरा । समो-
सरणं । परिसा [जाव] पडिगया ॥ 20

तेणं कालेणं तेणं समएणं जेट्ठे [जाव] अडमाणे [जाव]
मित्तस्स रन्नो गिहस्स असोगवणियाए अदूरसामन्तेणं वीइ-
वयमाणे पासइ एगं इत्थियं सुक्कं भुक्खं निम्मंसं किडि-
किडियाभूयं अट्ठिचम्मावणद्धं नीलसाडगनियत्थं कट्ठाइं

कलुणाइं विसराइं कूवमाणं पासइ। [०] चिन्ता तहेव? [जाव] एवं वयासी "सा णं भन्ते इत्थिया पुव्वभवे के आसी?"।

वागरणं। "एवं खलु गोयमा—

5 तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे इन्दपुरे नामं नयरे होत्था। तत्थ णं इन्ददत्ते राया। पुढवीसिरी नामं गणिया होत्था। [वण्णओ]। तए णं सा पुढवीसिरी गणिया इन्दपुरे नयरे बहवे राईसर° [जाव] प्पभिइओ बहूहिं चुण्णप्पओगेहि य [जाव] अभिओगेत्ता
10 उरालाइं माणुस्सगाइं भोगभोगाइं भुञ्जमाणी विहरइ।

तए णं सा पुढवीसिरी गणिया एयकम्मा [४] सुबहुं [ ] समज्जिणित्ता पणतीसं वाससयाइं परमाउयं पालइत्ता कालमासे कालं किच्चा छट्ठीए पुढवीए उक्कोसेणं [०] नेरइयत्ताए उववन्ना। सा णं तओ अणन्तरं उव्वट्टित्ता इहेव
15 वद्धमाणपुरे नयरे धणदेवस्स सत्थवाहस्स पियङ्गुभारियाए कुच्छिंसि दारियत्ताए उववन्ना। तए णं सा पियङ्गुभारिया नवण्हं मासाणं [०] दारियं पयाया। नामं अञ्जुसिरी। सेसं जहा देवदत्ताए॥

तए णं से विजए राया आसवाह° [ ] जहा वेसमणदत्ते
20 तहा अञ्जुं पासइ, नवरं अप्पणो अट्ठाए वरेइ, जहा तेयली [जाव] अञ्जूए भारियाए सद्धिं उप्पिं [जाव] विहरइ॥

तए णं तीसे अञ्जूए देवीए अन्नया कयाइ जोणिसूले पाउब्भूए यावि होत्था। तए णं से विजए राया कोडुम्बियपुरिसे सद्दावेइ, २ एवं वयासी "गच्छह णं देवाणुप्पिया,
25 वद्धमाणपुरे नयरे सिंघाडग° [जाव] एवं वयह, "एवं खलु,

देवाणुप्पिया, विजयस्स रन्नो अञ्जूए देवीए जोणिसूले पाउ-
ब्भूए । जो णं इत्थ वेज्जो वा [६] " [जाव] उग्घोसेन्ति ॥

तए णं ते बहवे वेज्जा वा [६] इम एयारूवं सोच्चा
निसम्म जेणेव विजए राया तेणेव उवागच्छन्ति । २ उप्प
त्तियाहिं [४] परिणामेमाणा इच्छन्ति अञ्जूए देवीए जोणि- 5
सूलं उवसामित्तए, नो संचाएन्ति उवसामित्तए । तए णं ते
बहवे वेज्जा य [६] जाहे नो संचाएन्ति अञ्जूए देवीए जो-
णिसूलं उवसामित्तए, ताहे सन्ता तन्ता परितन्ता जामेव
दिसिं पाउब्भूया तामेव दिसिं पडिगया । तए ण सा अञ्जू
देवी ताए वेयणाए अभिभूया समाणी सुक्का भुक्खा निम्मसा 10
कट्ठाइ कलुणाइ विसराइं विलवइ । एव खलु, गोयमा, अञ्जू
देवी पुरापोराणाणं [जाव] विहरइ " ॥

" अञ्जू ण, भन्ते, देवी इओ कालमासे कालं किच्चा
कहिं गच्छिहिइ, कहिं उववज्जिहिइ ? " ॥

" गोयमा, अञ्जू ण देवी नवइ वासाइ परमाउयं पाल- 15
इत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए
नेरइयत्ताए उववज्जिहिइ । एवं संसारो जहा पढमे तहा नेयव्व
[जाव] वणस्सइ° [०] । सा ण तओ अणन्तर उव्वट्टित्ता
सव्वओभद्दे नयरे मयूरत्ताए पच्चायाहिइ । से णं तत्थ
साउणिएहिं वहिए समाणे तत्थेव सव्वओभद्दे नयरे सेट्ठि- 20
कुलंसि पुत्तत्ताए पच्चायाहिइ । से णं तत्थ उम्मुक्कबाल
भावे तहारूवाण थेराणं [०] केवल बोहिं बुज्झिहिइ । पव्व-
ज्जा । सोहम्मे ॥ "

" से णं ताओ देवलोगाओ आउक्खएणं कहिं गच्छि-
हिइ, कहिं उववज्जिहिइ ? " ॥ 25

गोयमा! महाविदेहे वासे [जाव] सिज्झिहिइ [जाव] अन्तं काहिइ।

एवं खलु, जम्बू, समणेणं [जाव] संपत्तेणं दुहविवागाणं दसमस्स अज्झयणस्स अयमट्ठे पन्नत्ते"॥

"सेवं, भन्ते, सेवं भन्ते"॥

॥ पढमो सुयक्खंधो समत्तो ॥

। सुहविवागो नामं दोच्चे सुयक्खन्धे ।

१

। सुबाहू ।

तेणं कालेणं तेणं समएणं रायगिहे नयरे। गुणसिलए चेइए। सुहम्मे समोसढे। जम्बू [जाव] पज्जुवासमाणे एवं वयासी, "जइ णं, भन्ते, समणेणं [जाव] संपत्तेणं दुहविवागाणं अयमट्ठे पन्नत्ते, सुहविवागाणं, भन्ते, समणेणं [जाव] संपत्तेणं के अट्ठे पन्नत्ते?"॥

तए णं से सुहम्मे अणगारे जम्बुं अणगारं एवं वयासी, "एवं खलु, जम्बू, समणेणं [जाव] संपत्तेणं सुहविवागाणं दस अज्झयणा पन्नत्ता। तं जहा,

सुबाहू भद्दनन्दी य सुजाए य सुवासवे।
तहेव जिणदासे य धणवई य महब्बले।
भद्दनन्दी महच्चन्दे वरदत्ते तहेव य ॥

"जइ णं, भन्ते, समणेणं [जाव] संपत्तेणं सुहविवागाणं दस अज्झयणा पन्नत्ता पढमस्स णं, भन्ते, अज्झयणस्स सुहविवागाणं [जाव] संपत्तेणं के अट्ठे पन्नत्ते?"॥

तए णं से सुहम्मे अणगारे जम्बुं अणगारं एवं वयासी,

"एवं खलु, जम्बू—

तेणं कालेणं तेणं समएणं हत्थिसीसे नामं नयरे होत्था रिद्ध° [०]। तत्थ णं हत्थिसीसस्स बहिया उत्तरपुरत्थिमे दिसीभाए एत्थ णं पुप्फकरण्डए नामं उज्जाणे होत्था सव्वोउय° [०]। तत्थ णं कयवणमालपियस्स जक्खस्स जक्खाययणे होत्था दिव्वे [०]। तत्थ णं हत्थिसीसे नयरे अदीणसत्तू नामं राया होत्था महया° [०]। तस्स णं अदीणसत्तुस्स रन्नो धारिणीपामोक्खा देवीसहस्सं ओरोहे यावि होत्था ॥

तए णं सा धारिणी देवी अन्नया कयाइ तंसि तारिसगंसि वासघरंसि सीहं सुमिणे पासइ, जहा मेहस्स जम्मणं तहा भाणियव्वं [जाव] सुवाहुकुमारे। अलंभोगसमत्थं वा जाणन्ति, २ अम्मापियरो पञ्च पासायवडिंसगसयाइं कारवेन्ति अब्भुग्गय° [०] भवणं, एवं जहा महाबलस्स रन्नो नवरं पुप्फचूलापामोक्खाणं पञ्चण्हं रायवरकन्नयसयाणं एगदिवसेणं पाणि गिण्हावेन्ति। तहेव पञ्चसइओ दाओ, [जाव] उप्पिं पासायवरगए फुट्टमाणेहिं [जाव] विहरइ ॥

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे समोसढे। परिसा निग्गया। अदीणसत्तू, जहा कूणिओ निग्गओ। सुवाहू वि जहा जमाली तहा रहेणं निग्गए, [जाव] धम्मो कहिओ। रायपरिसा गया ॥

तए णं से सुवाहुकुमारे समणस्स भगवओ [०] अन्तिए धम्मं सोच्चा निसम्म हट्ठतुट्ठे उट्ठाए उट्ठेइ, [जाव] एवं वयासी, "सद्दहामि णं, भन्ते, निग्गन्थं पावयणं। जहा णं देवाणुप्पियाणं अन्तिए बहवे राईसर° [जाव] अहं णं देवा-

सुप्पियाणं अन्तिए पञ्चाणुव्वइयं सत्तसिक्खावइयं गिहिधम्मं पडिवज्जामि"।

"अहासुहं, मा पडिबन्धं करेह"।

तए णं से सुबाहू समणस्स [ ] पञ्चाणुव्वइयं सत्तसिक्खावइयं गिहिधम्मं पडिवज्जइ। २ तमेव [ ] दुरूहइ, २ जामेव [ ]।

तेणं कालेणं तेणं समएणं जेट्ठे अन्तेवासी इन्दभूई [जाव] एवं वयासी, 'अहो णं, भन्ते, सुबाहुकुमारे इट्ठे इट्ठरूवे कन्ते कन्तरूवे पिए पियरूवे मणुन्ने २ मणामे २ सोमे २ सुभगे २ पियदंसणे सुरूवे। बहुजणस्स वि य णं, भन्ते, सुबाहुकुमारे इट्ठे (५) सोमे (४)। साहुजणस्स वि य णं, भन्ते, सुबाहुकुमारे इट्ठे इट्ठरूवे (५) (जाव) सुरूवे। सुबाहुणा, भन्ते, कुमारेणं इमा एयारूवा उराला माणुस्सरिद्धी किण्णा लद्धा, किण्णा पत्ता, किण्णा अभिसमन्नागया? के वा एस आसी पुव्वभवे।

"एवं खलु, गोयमा—

तेणं कालेणं तेणं समएणं धम्मघोसा नामं थेरा जाइ सम्पन्ना (जाव) पञ्चहिं समणसएहिं सद्धिं संपरिवुडा पुव्वाणुपुव्विं चरमाणा गामाणुगामं दूइज्जमाणा जेणेव हत्थिणाउरे नयरे, जेणेव सहस्सम्बवणे उज्जाणे तेणेव उवागच्छन्ति, २ अहापडिरूवं उग्गहं उग्गिण्हित्ता संजमेणं तवसा अप्पाणं भावेमाणा विहरन्ति॥

तेणं कालेणं तेणं समएणं धम्मघोसाणं थेराणं अन्तेवासी सुदत्ते नामं अणगारे उराले [जाव] लेस्से मासंमासेणं खममाणे विहरइ। तए णं से सुदत्ते अणगारे मासक्खमणपारणगंसि पढमाए पोरिसीए सज्झायं करेइ, जहा गोयम

सामी तहेव, धम्मघोसे थेरे आपुच्छइ, [जाव] अडमाणे सुमुहस्स गाहावइस्स गेहे अणुपविट्ठे ॥

तए णं से सुमुहे गाहावई सुदत्तं अणगारं एज्जमाणं पासइ, २ हट्ठतुट्ठ आसणाओ अब्भुट्ठेइ, २ पायविढाओ पच्चोरुहइ, २ पाउयाओ ओमुयइ, २ एगसाडियं उत्तरासङ्गं करेइ, २ सुदत्तं अणगारं सत्तट्ठ पयाइं अणुगच्छइ, २ तिक्खुत्तो आयाहिणं पयाहिणं करेइ, २ वन्दइ नमंसइ, २ जेणेव भत्तघरे तेणेव उवागच्छइ, २ सयहत्थेणं विउलेणं असणपाणेणं पडिलाभिस्सामीति तुट्ठे [०] ॥

तए णं तस्स सुमुहस्स गाहावइस्स तेणं दव्वसुद्धेणं [०] तिविहेणं तिकरणसुद्धेणं सुदत्ते अणगारे पडिलाभिए समाणे संसारे परित्तीकए, मणुस्साउए निबद्धे, गेहंसि य से इमाइं पञ्च दिव्वाइं पाउब्भूयाइं। तं जहा–वसुहारा वुट्ठा दसद्धवण्णे कुसुमे निवाडिए, चेलुक्खेवे कए, आहयाओ देवदुन्दुभीओ अन्तरा वि य णं आगासे अहो दाण अहो दाणं घुट्ठे। हत्थिणाउरे सिंघाडग [जाव] पहेसु बहुजणो अन्नमन्नस्स एवं आइक्खइ [४], "धन्ने णं, देवाणुप्पिया, सुमुहे गाहावई [५] [जाव] तं धन्ने णं, देवाणुप्पिया, गाहावई" ॥

तए णं से सुमुहे गाहावई बहूइं वाससयाइं आउयं पालयित्ता कालमासे कालं किच्चा इहेव हत्थिसीसे नयरे अदीणसत्तुस्स रन्नो धारिणीए देवीए कुच्छिंसि पुत्तत्ताए उववन्ने। तए णं सा धारिणी देवी सयणिज्जंसि सुत्तजागरा २ ओहीरमाणी २ तहेव सीहं पासइ, सेसं तं चेव [जाव] उप्पिं पासाए विहरइ। तं एयं खलु, गोयमा, सुबाहुणा इमा एयारूवा माणुस्सरिद्धी लद्धा पत्ता अभिसमन्नागया" ॥

"पभू णं भन्ते सुबाहुकुमारे देवाणुप्पियाणं अन्तिए मुण्डे भवित्ता अगाराओ अणगारियं पव्वइत्तए ?" ।

"हन्ता, पभू" ।

तए णं से भगवं गोयमे समणं भगवं [ ] वन्दइ नमं सइ। २ संजमेण तवसा अप्पाणं भावेमाणे विहरइ। तए णं से समणे भगवं महावीरे अन्नया कयाइ हत्थिसीसाओ नयराओ पुप्फकरण्डाओ कयवणमालप्पियाओ जक्खाययणाओ पडिनिक्खमइ २ बहिया जणवयविहारं विहरइ। तए णं से सुबाहुकुमारे समणोवासए जाए अभिगयजीवाजीवे [जाव] पडिलाभेमाणे विहरइ ॥

तए णं से सुबाहुकुमारे अन्नया कयाइ चाउद्दसट्ठमुद्दिट्ठपुण्णमासिणीसु जेणेव पोसहसाला तेणेव उवागच्छइ, २ पोसहसालं पमज्जइ, उच्चारपासवणभूमिं पडिलेहेइ, २ दब्भसंथारगं संथरइ, २ दब्भसंथारं दुरुहइ, २ अट्ठमभत्तं पगिण्हइ, २ पोसहसालाए पोसहिए अट्ठमभत्तिए पोसहं पडिजागरमाणे विहरइ ॥

तए णं तस्स सुबाहुस्स कुमारस्स पुव्वरत्तावरत्तकाल समयंसि धम्मजागरियं जागरमाणस्स इमेयारूवे अज्झत्थिए [५] "धन्ना णं ते गामागरनगर[जाव]संनिवेसा जत्थ णं समणे भगवं महावीरे [जाव] विहरइ । धन्ना णं ते राईसरतलवर[ ] जे णं समणस्स भगवओ महावीरस्स अन्तिए मुण्डा [जाव] पव्वयन्ति । धन्ना णं ते राईसरतलवर॰ [ ] जे णं समणस्स भगवओ महावीरस्स अन्तिए पञ्चाणुव्वइयं [जाव] गिहिधम्मं पडिवज्जन्ति । धन्ना णं ते राईसर॰ [जाव] जे णं समणस्स भगवओ महावीरस्स अन्तिए धम्मं सुणेन्ति ।

तं जइ णं समणे भगवं महावीरे पुव्वाणुपुव्विं चरमाणे गामाणुगामं दूइज्जमाणे इहमागच्छिज्जा [जाव] विहरिज्जा, तए णं अहं समणस्स भगवओ अन्तिए मुण्डे भवित्ता [जाव] पव्वएज्जा " ॥

तए णं समणे भगवं महावीरे सुबाहुस्स कुमारस्स इमं एयारूवं अज्झत्थियं [जाव] वियाणित्ता पुव्वाणुपुव्विं [जाव] दूइज्जमाणे जेणेव हत्थिसीसे नयरे जेणेव पुप्फगउज्जाणे जेणेव कयवणमालपियस्स जक्खस्स जक्खायतणे तेणेव उवागच्छइ, २ अहापडिरूवं उग्गहं गिण्हित्ता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ । परिसा राया निग्गया । तए णं तस्स सुबाहुस्स कुमारस्स [०] तं महया, जहा पढम तहा निग्गओ । धम्मो कहिओ । परिसा राया पडिगया ॥

तए णं से सुबाहुकुमारे समणस्स भगवओ महावीरस्स अन्तिए धम्मं सोच्चा निसम्म हट्ठतुट्ठ° [०] जहा मेहे तहा अम्मापियरो आपुच्छइ । निक्खमणाभिसेओ तहेव [जाव] अणगारे जाए इरियासमिए [जाव]°बम्भयारी । तए णं से सुबाहू अणगारे समणस्स भगवओ महावीरस्स तहारूवाणं थेराणं अन्तिए सामाइयमाइयाइं एक्कारस अङ्गाइं अहिज्जइ, २ बहूहिं चउत्थछट्ठट्ठम° [०] तवोवहाणेहिं अप्पाणं भावित्ता बहूइं वासाइं सामण्णपरियागं पाउणित्ता मासियाए संलेहणाए अप्पाणं झूसित्ता सट्ठिं भत्ताइं अणसणाए छेदित्ता आलोइयपडिक्कन्ते समाहिपत्ते कालमासे कालं किच्चा सोहम्मे कप्पे देवत्ताए उववन्ने ॥

से णं ताओ देवलोगाओ आउक्खएणं भवक्खएणं ठिइक्खएणं अणन्तरं चयं चइत्ता माणुस्सं विग्गहं लहिहिइ, २

केवलं बोहिं बुज्झिहिइ, २ तहारूवाणं थेराणं अन्तिए मुण्डे [जाव] पव्वइस्सइ। से णं तत्थ बहूइं वासाइं सामण्णं पाउणिहिइ। आलोइयपडिक्कन्ते समाहिपत्ते कालगए सणंकुमारे कप्पे देवत्ताए उववज्जे। से णं ताओ देवलोगाओ [०] माणुस्सं। पव्वज्जा। बम्भलोए। माणुस्सं। तओ महासुक्के। तओ माणुस्सं। तओ आणए। तओ माणुस्सं। तओ आरणे। तओ माणुस्सं। सव्वट्ठसिद्धे। से णं तओ अणन्तरं उव्वट्टित्ता महाविदेहे वासे जाइं अड्ढाइं [ ]जहा दढपइण्णे [०] सिज्झिहिइ [५]। "एवं खलु, जम्बू, समणेणं [जाव] संपत्तेणं सुहविवागाणं पढमस्स अज्झयणस्स अयमट्ठे पन्नत्ते ॥

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बीयस्स उक्खेवो ॥

तेणं कालेणं तेणं समएणं उसभपुरे नयरे। थूभकरण्डे उज्जाणे। धन्नो जक्खो। धणावहो राया। सरस्सई देवी। सुमिणदंसणं कहणं जम्मणं बालत्तणं कलाओ य जोव्वणं पाणिग्गहणं दाओ पासाय भोगा य जहा सुबाहुस्स। नवरं भद्दनन्दी कुमारे। सिरिदेवीपामोक्खाणं पञ्चसयाणं। सामीसमोसरणं। सावगधम्मं। पुव्वभवपुच्छा ॥ महाविदेहे वासे पुण्डरीकिणी नयरी। विजयए कुमारे। जुगबाहू तित्थयरे पडिलाभिए। मणुस्साउए निबद्धे। इहं उप्पन्ने। सेसं जहा सुबाहुस्स [जाव] महाविदेहे वासे सिज्झिहिइ [५] ॥

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तच्चस्स उक्खेवो।

वीरपुरं नयरं। मणोरमं उज्जाणं। वीरकण्हमित्ते राया। सिरी देवी। सुजाए कुमारे। बलसिरीपामोक्खा

पञ्चसयकन्ना । सामीसमोसरणं । पुव्वभवपुच्छा ॥ उसुयारे नयरे । उसभदत्ते गाहावई । पुप्फदत्ते अणगारे पडिलाभिए। मणुस्साउए निबद्धे । इह उप्पन्ने [जाव] महाविदेहे वासे सिज्झिहिइ [५] ॥

४ 5

चउत्थस्स उक्खेवो ॥

विजयपुरं नयरं । नन्दणवणं उज्जाणं । असोगो जक्खो। वासवदत्ते राया । कण्हा देवी । सुवासवे कुमारे । महापामोक्खाणं पञ्चसयाणं [जाव] पुव्वभवे ॥ कोसम्बी नयरी । धणपाले राया । वेसमणभद्दे अणगारे पडिलाभिए । इह 10 [जाव] सिद्धे ॥

५

पञ्चमस्स उक्खेवो ॥

सोगन्धिया नयरी । नीलासोए उज्जाणे । सुकालो जक्खो । अप्पडिहओ राया । सुकन्ना देवी । महचन्दे 15 कुमारे । तस्स अरहदत्ता भारिया । जिणदासो पुत्तो । तित्थयरागमण । जिणदासपुव्वभवो ॥ मज्झमिया नयरी । मेहरहो राया । सुधम्मे अणगारे पडिलाभिए [जाव] सिद्धे ॥

६

छट्ठस्स उक्खेवो ॥ 20

कणगपुर नयर । सेयासोयं उज्जाणं। वीरभद्दो जक्खो। पियचन्दो राया । सुभद्दा देवी । वेसमणे कुमारे जुवराया। सिरिदेवीपामोक्खा पञ्चसया कन्ना । पाणिग्गहणं। तित्थयरागमणं । धणवई जुवरायपुत्ते [जाव] पुव्वभवो ॥ मणिवया नयरी । मित्तो राया । संभूतिविजए अणगारे पडिलाभिए 25 [जाव] सिद्धे ॥

७

सत्तमस्स उक्खेवो ॥

महापुरं नयरं । रत्तासोगं उज्जाणं । रत्तपाओ जक्खो । बले राया । सुभद्दा देवी । महब्बले कुमारे । रत्तवईपामो-
5 क्खाओ पंचसया कन्ना । पाणिग्गहणं । तित्थयरागमणं [जाव] पुव्वभवो ॥ मणिपुरं नयरं । नागदत्ते गाहावई । इंदपुरे अणगारे पडिलाभिए [जाव] सिद्धे ॥

८

अट्ठमस्स उक्खेवो ॥

10 सुघोसं नयरं । देवरमणं उज्जाणं । वीरसेणो जक्खो । अज्जुणो राया । तत्तवई देवी । भद्दनन्दी कुमारे । सिरिदेवीपामोक्खा पंचसया [जाव] पुव्वभवे ॥ महाघोसे नयरे । धम्मघोसे गाहावई । धम्मसीहे अणगारे पडिलाभिए [जाव] सिद्धे ॥

15

९

नवमस्स उक्खेवो ॥

चम्पा नयरी । पुण्णभद्दे उज्जाणे । पुण्णभद्दो जक्खो । दत्ते राया । रत्तवई देवी । महचन्दे कुमारे जुवराया । सिरिकन्तापामोक्खा पंचसया कन्ना [जाव] पुव्वभवो ॥
20 तिगिच्छी नयरी । जियसत्तू राया । धम्मवीरिए अणगारे पडिलाभिए [जाव] सिद्धे ॥

१०

दसमस्स उक्खेवो ॥

तेणं कालेणं तेणं समएणं साएए नामं नयरे होत्था ।
25 उत्तरकुरु उज्जाणे । पासमिओ जक्खो । मित्तनन्दी राया ।

सिरिकन्ता देवी । वरदत्ते कुमारे । वरसेणापामोक्खा पञ्च देवीसया । तित्थयरागमणं । सावगधम्मं । पुव्वभवपुच्छा ॥ सयदुवारे नयरे । विमलवाहणे राया । धम्मरुई नामं अणगारं एज्जमाणं पासइ, २ पडिलाभिए समाणे मणुस्साउए निबद्धे । इहं उप्पन्ने । सेसं जहा सुबाहुस्स कुमारस्स । चिन्ता 5 [जाव] पव्वज्जा । कप्पन्तरिओ [जाव] सव्वट्ठसिद्धे । तओ महाविदेहे जहा दढपइन्नो [जाव] सिज्झिहिइ [५] ॥

"एवं खलु, जम्बू, समणेणं [जाव] संपत्तेणं सुहविवागाणं दसमस्स अज्झयणस्स अयमट्ठे पन्नत्ते" । "सेवं भन्ते, सेवं भन्ते" ॥ 10

विवागसुयस्स दो सुयक्खन्धा, दुहविवागो सुहविवागो य । तत्थ दुहविवागे दस अज्झयणा एक्कसरगा दससु चेव दिवसेसु उद्दिसिज्जन्ति । एवं सुहविवागे वि । सेसं जहा आयारस्स ॥

॥ एकारसमं अङ्गं समत्तं ॥

Notes.

[The two numbers in the beginning in the notes on each item indicate the page and line The notes are given to facilitate the understanding of those topics of the text which are not made clear by the translation, introduction and vocabulary]

According to commentator Abhayadeva विवागसुय in Sanskrit is विपाकश्रुत i e. the Revealed Text which explains the fruits of acts (विपाक) The acts can be either good or bad Accordingly the work is divided into two parts or सुयक्खन्ध, one dealing in 10 chapters with the fruits of bad acts (i e दुहविवाग सुयक्खन्ध) and the other dealing in 10 chapters with the fruits of good acts (i e सुहविवाग सुयक्खन्ध) See note under the Trans P 1

1 1 तेण कालेणं तेणं समएण The com takes the expression as ते ण काले ण etc interpreting काले and समए in locative and ण as an expletive काल denotes the greater division of time viz the fourth आरक or spoke of the present अवसर्पिणी cycle समय denotes the particular period when the story to be described happens

The general structure of the story is stereotyped Arya Sudharman arrives at a particular

town puts up at a particular sanctuary The king and townspeople come out to hear his religious discourse and go back. Then his pupil Jambu raises the question and the story is narrated. The descriptions of various persons and things are also stereotyped and are always mentioned in the text by [वण्ण] [ ], [illegible] [illegible] [illegible] [illegible] or [illegible] [illegible] and are to be supplied verbetim from other or previous texts.

3 5 [illegible] [illegible] 14 Pūrvas constituted the pre-Mahavira Jain texts which are now lost to us; the present Jain canon as consisting the preachings of Mahavira was put in order by Devardhiganin in the 5th century A. D [illegible] [illegible] possessing 4 kinds of knowledge. See Trans. P 96 for fuller details of 4 kinds of knowlege.

3. 10 [illegible] com. [illegible] i. e. possessing the height of 7 hand-measures.

4 16 [illegible] etc. The principal Agama texts are 12 in number The last one is lost. That is we possess 11 Angas of which [illegible] is the 10th Anga and the 11th Anga is [illegible].

4 11-12 contains a mnemonic verse enlisting the 10 persons after whom each chapter in the first book is named.

5 5 [illegible] = [illegible] a son [illegible] i. e. dispropor tionately built in all limbs. [illegible] paralytic.

5 13 पगड्डिज्जमाणे [प्रकृष्यमाण] कृष् = कड्ढ and पकड्ढ = पगड्ढ being dragged फुट्टहडाहडसीसे i e the head was covered very much with the patches of hair which had sprouted cf. हडाहड meaning 'very much' in Guj com स्फुटितकेशसचयत्वेन विकीर्णकेश 'हडाहड'ति अत्यर्थं शीर्ष–शीरो यस्य स । — मच्छियाचडकरपहगरेण by the swarms of flies, चडकर and पहगर are synonyms meaning 'a swarm'

5 21 इन्दमह A kind of festival dedicated perhaps to Indra

6 28 अतुरियं not hastily, that is, remaining careful as to the non-injury to living organisms while passing on the road

7 7 अणुमग्गजायए born afterwards Mrigadevi wants to show to Gautama sons born afterwards, as the first-born was deformed and ugly But Gautama asks her to show him the son hidden in the subterranean house She wonders how he knew about her decrepit son but Gautama explains that the information was given to him by his master of miraculous power

9 11 मुहपोत्तिआ See Trans P 10 foot-note

9. 14 दच्चा = दत्वा, भोच्चा = भुक्त्वा correct the misprint मोच्चा in the text

9 21 खेड com खेडेत्ति धूलिप्राकार a small town with mud-fortification

9 22–23 तस्स . होत्था That town of Vijayavardhamana had an extent of 500 villages. आभोग=extent

9 24. रट्ठउड = राष्ट्रकूट com . रट्ठउडेति राष्ट्रकूटो मण्डलोपजीवी

[illegible]: i. e. A royal officer who is the head of the province i. e. the governor

10 3—7 describe the cruel ways of Ikkal. कर–a tax [illegible]–a super-tax [illegible]–corn ; [illegible] [illegible] [illegible] [illegible] : i. e. by taking two or three times more the quantity of corn given to the farmers in their need. In certain texts there is the reading विष्टि (which com. also notes) i. e. by compelling the subjects to render services to the king's officers. वृद्धि by charging exorbitant interest to the debtors. [illegible]–[illegible]–charging punitive taxes by creating fights and dissensions among people. [illegible]–by giving over a part of district to an officer with absolute power on the condition of the payment of the fixed revenue.

10 9 [illegible]–the head of a town within whose radius of two yojanas there is not a single village.

10 10 [illegible]—the fixed line of action to bring about the results desired.

10. 17 [illegible] simultaneously P 10 18–19. The list of diseases; see Trans. Foot note P 15

11 4 [illegible] [[illegible]] a knower; my Ms. and Agamodaya Series Text read [illegible] though the meaning is the same.

11 11 [illegible] with the box of surgical instruments in their hands.

11 16–18 अवद्दण branding अणुवासण by forcing oil inside through anus बत्थिकम्म by entering oil inside the head etc by means of a leather string, or by entering the leather-string with oil inside through anus. निरूह is the same as अणुवासण, the only difference being in the materials to be used

12 1 सता तंता परितंता tired in body, tired in mind and परितंता (परि+√तम् Past part) i e tired in both mind and body

12 6 अट्टदुहट्टवसट्ट [आर्त–दु खार्त–वशार्त] pained in mind, pained in body, pained in senses com आर्तो मनसा दु खितो दु खार्तो देहेन वशार्तो इन्द्रियवशेन पीडित ।

12. 7 रयणप्पभा पुढवी The first of the seven hells in Jain cosmography, they are रत्नप्रभा, शर्कराप्रभा, वालुकाप्रभा, पंकप्रभा, धूमप्रभा, तम प्रभा, महातम प्रभा See my Ed of अंतगड Appendix III

12 8 सागरोवमट्ठिइए–with the life of a Sāgaro-pama See Trans Foot-note P 20

12 16–17. पुव्वरत्तावरत्तकालसमयंसि In the first part of the night and in the later part of the night

12 22 निच्छइ i e न इच्छइ does not wish

15 18 खलीणमट्टिय खणमाणे etc while digging up the lumps of earth high up on the bank of the great bank of the Ganges com खलीणमट्टिय त्ति खलीनां आकाशस्था छिन्नतटोपरिवर्तिनी । Agamodaya Ed. reads खलीयमट्टियां, my Ms. reads खलीमट्टिय खणमाणे i e स्खलित-मृत्तिकां खनन् i e digging loose earth which would

give way with the least attempt of digging, consequently crushing the person doing so. This is I think perhaps the correct interpretation.

16. 20.–17 4 The description of a courtesan named Kamajjaya, बावत्तरिकलापण्डिया well-versed in 72 arts. For the enumeration of 72 arts see [illegible] Suru's Ed. P 77 Sutra 107 [illegible] etc. चउसट्ठिगणियागुणोववेया Endowed with 64 qualities of a courtesan com : [illegible] एगूणतीसविसेसे रममाणी dallying in 29 different ways एक्कवीसरइगुणप्पहाणा who had 21 qualities of fanning the passions of men, बत्तीसपुरिसोवयारकुसला clever in attending upon men in 32 ways, नवंगसुत्तपडिबोहिया—[illegible] whose nine sleepi g sense-organs were awakened by the youth. Com [illegible] etc who had proper gait, speech, act dalliance amourous talks and clever in smart and fitting manners.

17 14 छट्ठंछट्ठेण by taking food every sixth meal that is the person has to observe a fast for two days and a half

17 15 जहा पन्नत्तीए i e यथा प्रज्ञप्त्यां i e as is said in the व्याख्याप्रज्ञप्ति or भगवतीसूत्र the fifth scripture of the Jain Canon

18 3 वज्झकक्खडियजुयनियत्थ who had put on a pair of rough (कक्खडिय) rags fit for a person worthy to be killed (वज्झ=वध्य) The com instead of कक्खडिय reads करकडिय and explains वध्यश्चासौ करयो हस्तयो कट्यां कटीदेशे युग युग्म निरसितश्चेति समासोऽतस्तम्, अथवा वध्यस्य यत्करकटिकायुग निवचीवरिकाद्वयं तन्निवसितो य स तथा तम् ।

18 4 कागणिमसाइ खावियन्त being made to eat the pieces of his own flesh, small as the काकणी or Gunja fruit

18, 5 कक्खरगसएहिं हम्ममाण being punished by hundreds of whips

18 24 गोमण्डवए अणेगखम्भसयसंनिविट्ठे A cattle-shed supported by hundreds of pillars

19 15 आसाएमाणीओ विसाएमाणीओ [आस्वादयन्त्य विस्वादयन्त्य] Eating a litttle and throwing away more as when we eat a sugar-cane, and eating more and throwing away less as when we eat खर्जूर आ = less, वि = more

21 गोत्तासअ [गोत्रासक] One who does cruelty to cattle.

22 2—3 जायनिंदुया यावि होत्था, जाया जाया दारगा विणिहायमावज्जन्ति com जातानि-उत्पन्नानि अपत्यानि निर्द्रुतानि-निर्यातानीत्यर्थं यस्या सा जातनिर्द्रुता वाऽपीति एतदेवाह-जाता जाता दारका विनिघातमापद्यते तस्या इति गम्यम् ॥ निंदुया, Therefore

according to the commentator [illegible]; the text itself explains the meaning of [illegible].

23 11-12. [illegible] The rite performed at the birth of a child to wish him perhaps a long life. Com. [illegible] [illegible] [illegible] [illegible] I i. e. The rite performed at the time of boy's birth consisting of the ceremony of breaking the joyous news of the birth (Guj. [illegible]) etc—a traditional rite, performed on the very day of birth. [illegible] This rite of exposing the child to the sun and moon performed on the 3rd day after the berth and [illegible] means the rite of the sixth night after the birth when the fate of the child is fixed.

23 18. [illegible] com. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] i. e. not checked from his actions.

24 2. [illegible] was driven out.

24 3. [illegible] [illegible] put her into the harem, once the courtesan was put in the harem she was in the absolute possession of one in whose harem she was placed and it was not legal for others to pester about her and violate her faithfulness.

24 15 [illegible] surrounded by the

ring of men com, मनुष्या वागुरेव मृगबन्धनमिव सर्वतःभवनात् तया परिक्षिप्त य स तथा ।

24 20 अवओडयबंधन अवकोटनेन च-ग्रीवाया पश्चाद्भाग-नयनेन बंधनं यस्य स तथा त 1 e bound him bending his neck backward

25 2 तिभागावसेसे दिवसे सूलीभिन्ने कए समाणे being impaled on gallows when one-third of the day only remained

25 11 जायमेत्तक वध्धेहिन्ति-As soon as born, his testicles will be cut off and he will be taught the work of a eunach to a coutesan

26 15—16 कोलम्ब a corner in the mountain, com कोलम्ब प्रान्त तत्र सनिविष्ट-सनिवेशिता या सा तथा कोलम्बो हि लोके अवनत वृक्षशाखाग्रमुच्यते इति उपचारत कन्दरप्रान्त कोलम्ब व्याख्यात ।-वसीकलङ्क a hedge made up of the net-work of the strips of bamboo

27 2-3 गण्ठिभेयाण of pickpockets (ग्रन्थिभेदानां) संधिच्छेयाण of those who tear open the walls

खंडपट्टाण of those whose clothes consisted in a rag as all their money was squandered by them after wine and gambling कुडंगे यावि होत्था was as it were in the bamboo-grove i e a strong protection

27 13 विण्णायपरिणयमेत्ते who attained the end (परिणय = परिणत or परिणम) of the learning (विण्णाय-विज्ञात or विज्ञान)

28. 19. भिइभत्तवेयणा who were given the wages in the form of cash or food. [illegible] य [illegible] spades and bamboo-baskets [पत्थिय–पिडग]; both the words mean 'baskets'

29. 23 [illegible] who had taken their meals and come after their meals com. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ।

29. 26 पासेहिं with nooses or snares com: [illegible] । The com. says 'पासएहिं ति [illegible] [illegible] [illegible]' weapons consisting of a long bamboo-stick with sickle-like blade at one end.

31. 17 [illegible] [illegible] took a suitable tax [illegible] i. e. उचिय proper and कर means the income forthcoming from the people.

32. 10 तिवलियं भिउडिं [illegible] [illegible] [illegible] [illegible] sent for the commander of the army having contracted his brow in three folds, com. दंडं ति [illegible] ।

33. 17–18 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] He (Abhaggasena) stood waiting for the commander-in-chief after having taken meals and drink and taking resort in the thicket difficult to approach and uneven. com. विसमदुग्ग[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ।

34. 5 अत्थामे–com. [illegible] [illegible] [illegible] ।

34. 5—7 [illegible] [illegible] He could be approached

only by being taken into confidence by means of negotiations, dissensions (in an enemy's party) and valuable gifts. उवप्पयाण = उपप्रदान i e दान.

34 7 सीसगभमा followers The com शिष्या एव शिष्यकास्तेषां भ्रमा भ्रान्तिर्येषु ते शिष्यकभ्रमा –अथवा, शीर्षक–शिर एव शिर कवच वा तस्य भ्रम अव्यभिचारितया शरीररक्षत्वेन वा ते शीर्षभ्रमा । The com is not sure how to understand the word.

34 15–16 उस्सुक्क दसरात पमोयं घोसावेइ—He declared a ten-night festival without fees उस्सुक्क ति अविद्यमानशुल्कग्रहणम् ।

35. 1 नाइविकिट्ठेहि अद्धाणेहि सुहेहि वसहीपायरासेहि–with journeys not extended long and with comfortable residence com 'नाइविगिट्ठेहिं' ति अनत्यतदीर्घैं 'अद्धाणेहिं'ति प्रयाणकै, 'वसहिपायरासेहि ' वासिकप्रातर्भोजनै ।

36 20 जहा पढमे i e the whole is to be repeated as is found in the previous chapter

38 15 कप्पणिकप्पाइ करेन्ति make them into pieces and small pieces The relation of this word is with √कृत् to cut

40 21 महं अयोमयं तत्त समजोइभूय इत्थिपडिम अवयासाविए समाणे being made to embrace an iron statue of a woman strongly heated and hence burning like fire com अओमय'ति अयोमयीं 'तत्त' तप्ता कथमित्याह 'समजोइभूय' ति समा तुल्या ज्योतिषा–वह्निना भूता या सा तथा ताम्। 'अवयासाविए' त्ति अवयासित आलिंगितः ।

42. 25. [illegible] muscles of the heart. com. [illegible] त्ति [illegible]

43. 17 [illegible] who completed the twelfth day after his birth.

45. 20 [illegible] [[illegible]] was given a free access. com. [illegible] त्ति [illegible] [illegible] [illegible] था ।

46. 5. [illegible] [अपि + [illegible]] some.

46. 21 [illegible] [illegible] [illegible] were kept burning on fire [illegible] i. e. [illegible] or [illegible] [illegible] = [illegible].

47 3–4 [illegible] [illegible] [illegible] [illegible] That Jailor Dujjohana had many heaps and collections of hand-cuffs fetters for feet, massive wooden frames to fasten on the feet of the prisoner shackles and iron chains which were lying scattered com. [illegible] त्ति [illegible] [illegible] [illegible] [illegible] [illegible] त्ति [illegible] [illegible] [illegible] त्ति [illegible] [illegible] [illegible] त्ति [illegible] ।

47 9 [illegible] small anchors of stone. com. [illegible] त्ति [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] । [illegible] The com. says [illegible] it is difficult to identify what sort of weapon is meant.

47 22. [illegible] a pick-pocket.

51 11 [illegible] [illegible] [illegible] [illegible]

पगलंतपूयरुहिरं–dripping with pus and watery blood, the worms pricking the sores which were giving out pus and blood Com: –' पिवपिर्वित 'त्ति अनुकरणशब्दोऽय ' वणमुहकिमिउत्तयतपगलंतपूयरुहिर 'ति व्रणमुखानि कृमिभि उत्तुद्यमानानि ऊर्ध्वं व्यथ्यमानानि प्रगलत्पूयरुधिराणि च यस्य स तथा तम् ।

51 20. भत्तपाण पडिदंसेइ showed all alms to Samana and being permitted by him he took food and drink etc

51 20–21 बिलमिव पन्नगभूएण अप्पाणेण. According to the com, पन्नगभूत नागकल्प भगवान् आहारस्य रसोपलम्भनार्थमचर्वणात्, कथ भूतमाहारम् ?–बिलमिव असपर्शतात्, नागो हि बिलमसंस्पृशन् आत्मानं तत्र प्रवेशयति, एव भगवानप्याहारमसंस्पृशन् रसोपलम्भानपेक्ष सन्नाहारयति। The whole expression means He took food without any attachment or liking for that food but simply to support his life just as a serpent takes to its hole According to the com He took his food without allowing the food to graze the sides of his mouth, showing apathy to taste, just as a snake enters into its hole without touching the side of the hole The com adds अचर्वणात् i e, to avoid the last possibility of enjoying the taste, he did not chew the food like a serpent In आचारांग I vii 6 2 the monks are forbidden to roll their food from one side of the mouth to the other in order to enjoy its taste

42. 25 [illegible] muscles of the heart. com. [illegible] त्ति [illegible]

43. 17 [illegible] who completed the twelfth day after his birth.

45. 20. [illegible] [[illegible]] was given a free access. com. [illegible] 'त्ति [illegible] [illegible] [illegible] था।

46. 5. [illegible] [[illegible] + [illegible]] some.

46. 21 [illegible] [illegible] [illegible] were kept burning on fire [illegible] i. e. [illegible] or [illegible] [illegible] = [illegible].

47 3-4 [illegible] [illegible] ....[illegible] [illegible] That Jailor Dujjohana had many heaps and collections of hand-cuffs fetters for feet, massive wooden frames to fasten on the feet of the prisoner shackles and iron chains which were lying scattered com. '[illegible] 'त्ति [illegible] [illegible] [illegible] [illegible] '[illegible] 'त्ति [illegible] [illegible] '[illegible]' त्ति [illegible] [illegible] '[illegible]'त्ति [illegible]।

47 9 [illegible] small anchors of stone com. [illegible] त्ति [illegible] [illegible] [illegible] [illegible] [illegible] । [illegible] The com. says [illegible] it is difficult to identify what sort of weapon i meant.

47 22. [illegible] a pick-pocket.

51. 11 [illegible] [illegible] [illegible] [illegible]

पूयरुहिरं-dripping with pus and watery blood, worms pricking the sores which were giving pus and blood. Com: –' चिमचिमित 'ति अनुकरणशब्दोऽय ... 'ति गणगुणानि कृमिभिः उत्तुद्यमानानि ... प्रगलत्पूयरुधिराणि च यस्य स तथा तम् ।

51, 20. भत्तपाणं पडिदंसेइ showed all alms to mana and being permitted by him he took d and drink etc

51, 20–21 बिलमिव पन्नगभूएण अप्पाणेण According the com, पन्नगभूत नागवत्स भगवान् आहारस्य रसोपलं ...र्णितचर्वणात्, कथं भुक्तमाहारम् ?–बिलमिव असंपर्शतात्, नागो हि ...असंस्पृशन् आत्मानं तत्र प्रवेशयति, एवं भगवानप्याहारमसंस्पृशन् ...ोपलंभानपेक्ष समाहारयति । The whole expression means he took food without any attachment or liking for that food but simply to support his life just as a serpent takes to its hole According to the com . He took his food without allowing the food to graze the sides of his mouth, showing apathy to taste, just as a snake enters into its hole without touching the side of the hole. The com adds अचर्वणात् i e, to avoid the least possibility of enjoying the taste, he did not chew the food like a serpent In आचाराग I vii. 6 2. the monks are forbidden to roll their food from one side of the mouth to the other in order to enjoy its taste

even if she requires a dowry of my whole kingdom.

67 21–22 सरिसो य संजोगो or the match is fitting.

70 8. अपाणंसि पक्खिवइ thrust it into the anus of queen Siri. अपाण [अपान] the gas of the body given out of anus (गुदद्वार); hence here anus'

7 19–20 जहा वेसमणदत्ते तहा अंजू राया, नवरं अप्पणो अट्ठाए वरेइ जहा तेयली—Saw Anju (here the rest is to be supplied exactly as in the case of king Vesamanadatta)- (only = नवरं) selected her for himself (like Toyali) The expression नवरं is used to show the slight difference with the account to be followed ditto according to the text quoted above. Here the account is to be followed exactly according to the account of Vesamana datta but the only difference अप्पणो अट्ठाए वरेइ' and this latter account of the choice for himself is is be followed in accordwith the account of Toyali (in नायाधम्मकहा XIV).

76 4–5 पंचाणुव्वइयं सत्तसिक्खावइयं गिहिधम्मं पडिवज्जइ took to the duties of a householder consisting 5. Anuvratas and 7 Sikshavratas. (See. Trans. Foot-note P 120). अणुव्वय = lesser vows to be followed by a layman in contrast with the महव्वय to be followed by a monk. तत्त्वार्थाधिगमसूत्र VII 1–2. हिंसानृतस्तेयाब्रह्मपरिग्रहेभ्यो विरतिर्व्रतम् ॥१॥ देशसर्वतोऽणुमहती

॥ २ ॥ "The व्रत or the vow means stopping from (1) Killing (2) falsehood (3) stealing (4) incontinence (5) possessions [Sutra 1] The व्रत is अणु (partial) or महत् (complete) according as it is followed in a restricted manner (देशत) or fully (सर्वत) [Sutra 2]

Thus we see that the layman takes up अणुव्रतs or partial vows and stops from the gross aspects (थुलग=स्थूलक) of the above five sins

7 शिक्षाव्रतs (3 गुणव्रतs + 4 शिक्षाव्रतs) See तत्त्वार्थ VII 16 दिग्देशानर्थदण्डविरतिसामायिकपौषधोपवासोपभोगपरिमाणातिथिसंविभागव्रतसंपन्नश्च ॥ i e 3 गुणव्रतs (1) दिग्विरतिव्रत the vow to set a limit to the directions of movements (2) देशविरतिव्रत the vow to limit the regions of movements (3) अनर्थदण्डविरतिव्रत the vow to guard the soul against unnecessary evils, + 4 शिक्षाव्रतs (4) सामायिकव्रत the vow to observe the righteous conduct (5) पौषधोपवासव्रत the vow to fast on particular days. (6) उपभोगपरिभोगपरिमाणव्रत the vow to limit the enjoyments of food, drink etc (7) अतिथिसंविभागव्रत the vow of sharing one's food with monks, nuns and other visitors

76 25–26 मासक्खमणपारणगंसि पढमाए पोरिसीए सज्झायं करेइ engrossed himself with the study of the sacred texts in the first Porasi–a period of three hours (lit human shadow used to indicate time).

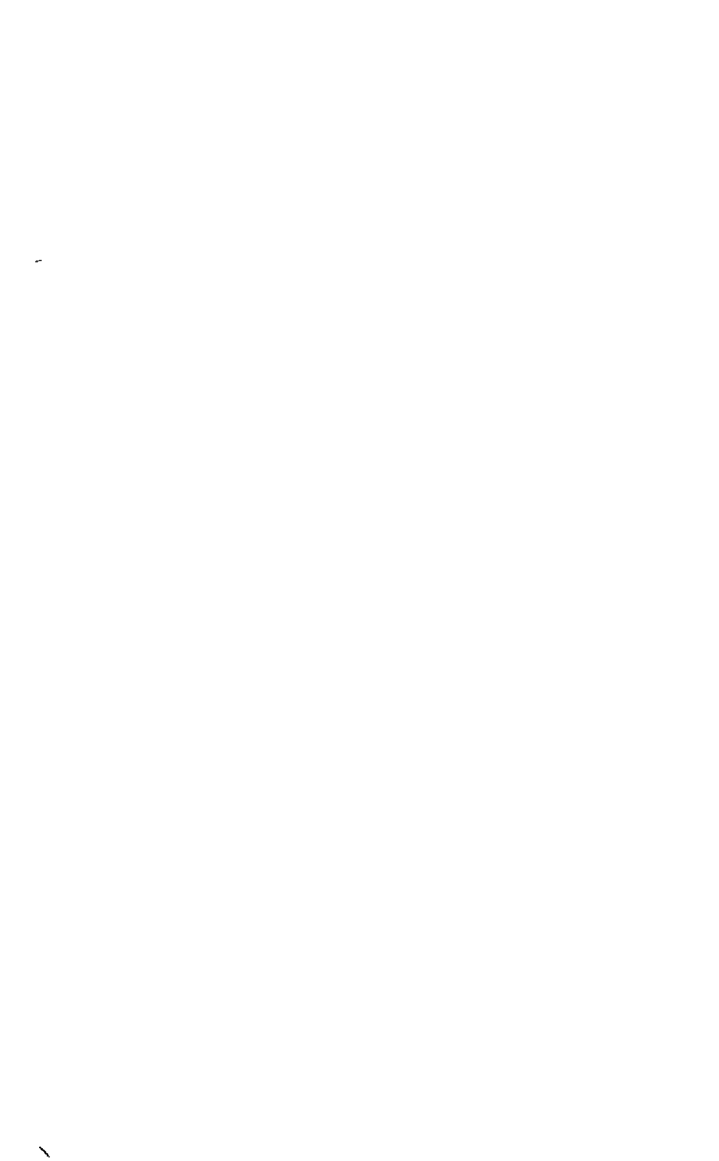
पोरिसी = The first watch of the day (= [illegible]) or a quarter of a day or night; each watch beginning at noon. सज्झाय = स्वाध्याय = the reading of scriptural texts.

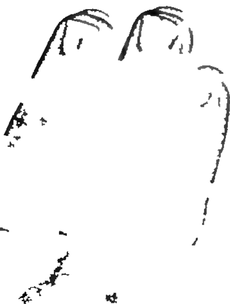
77 10-11. [illegible] [ ] तिविहेणं तिकरणसुद्धेणं–com. [illegible] । The alms that are pure in three ways viz. (1) as regards द्रव्य i. e. object itself (2) as regards the ग्राहक i. e. the receiver (3) as regards the दायक i. e. the giver Moreover it must be pure in three ways viz. it must be given with a pure (1) mind (2) body and (3) speech.

78 11 [illegible] com. [illegible] on the 14th, 8th, 15th of the dark half and the 15th of the bright half of the lunar month. This para refers to the पौषधोपवास

79 14 जहा मेहे The story of मेघ is narrated in ज्ञाताधर्मकथा I. 1.

79 16 ईर्यासमित heedful in walking





The Eleventh Anga
called
Vivāgasuyaṃ
or
The fruits of acts good and bad.[1]

Expounded in two books
Each comprising ten lectures

First book.
called
Duhavivāgā[2]
or
The fruits of bad acts

First Lecture
THE STORY OF MIYĀPUTTA.

At that time and at that period, there was a town called Champā, (its description *to be here*

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1 This is the interpretation of the title of the work, given by the Sk Commentary The work is an explanation (*pratipādana*), in two books (suyakkhandā) of the fruits of acts good and bad *punyapāparūpakarmaphalam*

2 *Duhavivāgā* Sk *Dukkhavipākā*, the fruits of bad acts (pāpakarmaphalāni, dukhānām dukhahetutwat pāpakarmanām vipākāh)

supplied),[1] *and near is* the Cheiya Punnabhadda, (*its* description).

At that time and at that period the venerable houseless monk Suhammā the disciple of the ascetic Lord Mahāvira, who was possessed of the knowledge of previous birth—*jātismarana*, (*his* description *to be here supplied*), who was possessed of the knowledge of the Fourteen Purvas, who was possessed of four Knowledges, who was surrounded by fi e hundred houseless monks in successive order (*here the rest is to be supplied* down *to the incident that he*) resorted to the temple Punnabhadda *which was place* fit *for monks* (*here the rest is to be supplied down to the incident that*) the assembly dispersed and having heard the sermon (lit. religion) returned into that ery direction from which it came.

At that time and at that period there also was resorting the venerable houseless monk named Jambū reverently waiting on the venerable Su ammā, whose height was seven feet like Gautama swāmi (*here the est to be supplied from the description of Gautamaswami in the Bhagavati Sutra*, upto) engrossed in the granary of meditation.

1 The portions printed i italics are not in the Prakrit text, but have been added t facilitate it understanding. The portions, enclosed within round brackets are rubrical directions to the reciting monk regarding the passages to be supplied by him from memory and cited from other sacred books of the Jains.

That venerable houseless monk named Jambū who was possessed of faith (*here the rest to be supplied upto the incident, that*) he went *near the place* where the venerable houseless monk Suhammā was, and solemnly circumambulated him three times from the left to the right (direction)[1] and saluted him and bowed down to him (*here the rest to be supplied* upto the *incident*, that he) reverently waiting on him spoke to him thus

2 " If Reverend Sir, the Samana, the blessed Mahāvira (*here all the epithets are to be enumerated* down to) who has obtained *emancipation*, has taught this as the purport of the tenth Anga, called the Panhāvāgarana, what then Reverened Sir, did the Samana (*as above*, down to) who has obtained *emancipation*, teach as the purport of the eleventh Anga *which is called* the Vivāgasuyam ?

Then the venerable houseless monk Suhammā spoke to the houseless monk named Jambū thus .

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1 Text āyāhinam payāhinam, Sk ā-dakshina-pradakshinam, the eeremonious circumambulation of a person for the purpose of showing him reverence, done both at meeting and parting It consists in walking three times round him, so as to keep one's right side constantly turned towards him. To do this one must start from the right of the person reverenced and come round to his left. It is commonly said to consist in moving from the left to the right. In that case, ' the left means the left of the reverencing person, which, of course, corresponds to the right of the person reverenced

Truly Jambû, the Samana (*as above* down to) who has obtained *emancipation* has expounded two books *comprised in* the eleventh Anga, the Vivâgasuyam. They *are the following*: "The fruits of bad acts and "The fruits of good acts"

Then Jâmbu said "If Reverend Sir, the Samana (*as above*, down to) who has obtained *emancipation*, has expounded the eleventh Anga, the Vivâgasuyam, in the two books *viz.* "The fruits of bad acts and "The fruits of good acts" how many lectures, then, Reverend Sir did the Samana (*as above* down to) who has obtained *emancipation*, deliver in the first book *called* The fruits of bad acts " ?

Then the venerable houseless monk Suhammâ spoke to the houseless monk Jambû thus "Truly Jambû the Samana, who has made the beginning who has established the Tirth (*as bove* down to) who has obtained emancipation, has delivered ten lectures *comprised* in the *first book* The fruits of bad acts. " They are the following first the *Story of* Miyâputta, and secondly of Ujjiyaye thirdly *of* Abhagga, fourthly *of* Sagada, fifthly *of* Vahassai sixthly *of* Nandi, seventhly *of* Umbara, eighthly *of* Sorryadatta, ninthly *of* Devadattâ and tenthly *of* Anjû.

Then Jambu said: "If, Reverend Sir the Samana, who has made the beginning and who established the Tirth (*as above* down to) who has obtained emancipation, has delivered ten lectures

of *the first book*, "The fruits of bad acts" viz first *the* Story of Miyāputta,' down to tenthly *of* Anjū what, then, Reverend Sir, did the Samana (*as above* down to) who has obtained emancipation, teach as the purport of the first lecture *of the first book*, "The fruits of bad acts"?

Then that houseless monk Suhammā spoke to the houseless monk Jambū thus "Trully, Jambū at that time and at that period there was a city called Miyagāma (*its* description *to be given here*) Outside of that city of Miyagāma there was in a north-easterly direction a park called Chandanapāyava which was covered with flowers of all the seasons (*here the rest of its description to be given*) There, there was a very old temple resembling Punnabhadda, (*here the rest of its description to be given*), of the Jakhha Suhamma In that Miyagāma city there dwelt, at that time, a Kshatriya king named Vijaya, (*here his description to be given*) That Kshatriya *king* Vijaya had a queen named Miyā, a woman perfect in every way (*here the rest of her epithets to be given*)

That Kshatriya *king* Vijaya had a son named Miyāputta born of his queen Miyā, who was blind by birth, dumb by birth, deaf by birth, lame by birth, ugly by birth and paralytic by birth That boy had no hands, feet, ears, eyes and nose, *but* he had a shape of these limbs only in form

Therefore, that Miyādevi began to rear up

that boy Miyāputta in a secret subterranean house, by means of food *prepared* secretly

3. There lived in the city of Miyagāma a man who was blind by birth. He who was led in the front with a stick by a man possessed of sight whose head was characterised by dishevelled hair and whose path was followed by a collection of the swarms of bees, used to earn his livelihood by means of begging (lit. by winning the sympathy or kindness of people).

At that time and at that period, the Samana, the blessed Mahāvira (as above § 2 down to) arrived on a visit, and a company of people went out *to hear him*. Then getting the intelligence of this that Kshatriya king Vijaya *also* went out *to hear him*, just as king Kuniya *had done on a like occasion* (and so forth, see § 2 down to) and stood waiting on him.

Then that man who was blind by birth having heard that loud clamour of the people, spoke to that man (*possessed of sight*) thus: Oh, beloved of the gods! is there to-day a festival in the city of Miyagama in honour of Indra? (*And the rest is supplied down to that the people*) go out?

Then that man (*possessed of sight*) spoke to the man who was blind by birth thus: "Oh, beloved of the gods! there is no festival in honour of Indra (*as above* down to) go out. But only oh, beloved of the gods the Samana

(as above § 2, down to) is staying *here on a visit*, and therefore they (*here the rest to be supplied* down to) go out

Then that man who was blind by birth spoke to that man (possessed of sight) thus "Oh, you beloved of the gods! let us also go We shall also *go* (*and as above*, down to) wait on him

Then that man, who was blind by birth, being led in front by means of a stick, proceeded to *the place* where the Samana the blessed Mahāvira was *staying* Having gone there he solemnly circumambulated him three times from the left to the right, and having done so, he saluted him and bowed down to him and (*as above* § 2, down to) stood waiting on him

Then the Samana, expounded the Law to that Vijaya *and others* and the company of people (*here the rest to be supplied* down to) went home, and Vijaya also went away

4 At that time and at that period, the eldest disciple of the Samana named Indrabhūti, a houseless monk (*here the rest to be supplied* down to) was staying *there* Then that venerable Goyama saw that man who was blind by birth, and having done so he, who was possessed of faith (*here the rest to be supplied* down to) spoke thus "Oh, Reverned Sir, is there any man who is blind by birth or who is blind as well as ugly by birth?

The Samana replied: "Yes, there is *such a man.*"

Goyama asked Oh, Reverend Sir why is he blind by birth, or blind as well as ugly by birth?"

The Samana replied: "Truly oh, Goyama! In this very city of Miyagāma there is a boy the son of the Kshatriya king Vijaya by Miyā devī who is blind by birth or blind as well as ugly by birth. That boy has (*as above* § 3, down to) rears him up.

Then that venerable Goyama bowed down to and salutated the venerable Samana Mahāvira, and having done so spoke thus Oh, Reverned Sir! with your permission I wish to see that boy Miyāputta.

The Samana replied: "Oh, beloved of the gods! do, as you please.

Then that venerable Goyama, having obtained permission from the venerable Samana Mahāvira, *and greatly* delighted and pleased went away from the presence of the venerable Samana, and having done so he, without hurry (*here the rest to be supplied* down to) carefully guarding *his steps* to where the city of Miyagāma was. Having done so, he went right through the city of Miyagāma to where was situated the palace of Miyādevī.

Then that Miyādevī saw the blessed Goyama coming, and having done so she, delighted and

pleased (*here the rest to be supplied*, down to), spoke thus "Oh, beloved of the gods! Tell me the cause of your coming"

Then the blessed Goyama spoke thus to Miyādevi "Oh, beloved of the gods! I have come anon to see your son."

Then that Miyādevi decorated with all *kinds* of ornaments *her* four sons who were born after Miyāputta and having done so she made them fall at the feet of the Reverend Goyama, and having done so she spoke thus "Oh, Venerable Sir! see these my sons"

Then the reverened Goyama spoke to Miyādevi thus "Oh beloved of the gods! I have immediately come here not to see these your sons, but I have come here anon to see your eldest son who is blind by birth or who is blind and ugly by birth and whom you rear up in a secret subterranean house by means of food *prepared* privately"

Then that Miyādevi spoke to the reverend Goyama thus "Oh, Goyama! who is he, such an omniscient being or a great ascetic who at once told you that secret story of mine, so that you have come to know it?"

Then the reverend Goyama spoke to Miyādevi thus "Truly, oh beloved of the gods! my religious pontiff, the reverend Samaṇa Mahāvira *told me that*, hence I know it

While Miyādevi was conversing on this topic

through the city to *the place* where the reverend Samana Mahāvira was, and having done so he solemnly circumambulated him three times and having done so he saluted him and bowed down to him, and having done so he spoke thus I, having taken your permission, entered the midst of the city of Miyagāma and went to the house of Miyādevi. Then that Miyādevi, on seeing me going *towards her* became delighted (*here* all the rest *to be supplied* down to) ate away the pus and blood. Then a thought of this kind occured to me: "Oh, this boy experiences (*here the rest to be supplied*)."

6 Then Goyama further asked the reverend Samana: "Oh, Venerable Sir! who was that man in his former birth? What was his name and what was his family? In what village or in what town and having given what or having enjoyed what or having done what or on account of what *bad acts* of former birth (*here the rest to be supplied* down to) experiences etc.?

Having accosted Goyama, the Reverend Samana Mahāvira spoke to Goyama thus: "Oh, Goyama! truly at that time and at that period, in this country of Bhāraha in the continent of Jambuddiva, there was a city called Sayaduvāra which was prosperous and free from *any kind of* fear (*here* its description *to be given*). In that city of Sayaduvāra there was a king named Dhanvai (*here* his description *to be given*). Not

very far nor very near from that city of Sayadnvāra in the south-easterly direction there was a town called Vijayavaddhamāna which was prosperous, free from fear and happy That town of Vijayavaddhamāna had an extent of five hundred villages In that town of Vijayavaddhamāna there was a governor named Ikkāi who was non-religious (*here the remaining epithets to be supplied* down to) and difficult to be pleased That governor Ikkāi *enjoyed* the lordship of those five hundred villages of the town of Vijayavaddhamāna (*here the rest to be supplied* down to) and protected it

Then, that Ikkāi used to torture, kill, threaten, whip, and deprive of their wealth the five hundred villages of the town of Vijayavaddhamāna by means of levying upon them the burden of taxes, custom duties, interest, bribes, insults, compulsory contributions, punitive taxes, extorting money at the point of sword, supporting thieves, setting fire, and waylaying travellers

Then that governor Ikkāi in spite of his hearing many kings, courtiers village-officers, heads of families, rich persons, merchants and many other leading gentlemen of the city with regard to many works, causes, consultations, secrets, resolutions, and worldly transactions, used to say *deliberately* that he did not hear them similarly in the case of seeing, speaking, talking knowing etc

Then that governor Ikkāī who was doing such things, who was intent upon things of this type, who was possessed of (evil) knowledge of doing such things, and who was possessed of such a conduct used to perform very sinful and wicked actions. Then at a certain time sixteen diseases simultaneously attacked the body of that governor Ikkāī. They are as follows:—1 asthma, 2 cough, 3 fever 4 inflamation (or burning sensation in the body), 5 stomach-ache, 6 fistula, 7 piles, 8 indigestion, 9 blindness, 10 headache, 11 loss of appetite, 12 eyesore, 13 pain of the ear 14 itching 1 dropsy and 16 leprosy [1]

Then that governor Ikkāī, who was suffering from the sixteen diseases, sent for his family members and having done so he spoke to them thus "Oh, you beloved of the gods! go and proclaim aloud in the meeting-places (squares), places where three roads meet, squares, forums and high-roads thus Oh, you beloved of the gods here sixteen diseases have attacked the body of the governor Ikkāī. They are as follows —

1 The list of the 16 diseases given here differs considerably from the list given in the Āchāranga Sūtra, Adhyayana 6th, Uddesa first. There the 16 diseases are mentioned as follows— 1 scrofula, 2 leprosy 3 consumption, 4 epilepsy 5 blindness, 6 stiffness, 7 lameness, 8 hunch-backedness 9 dropsy 10 dumbness, 11 apoplexy 12 eating too much and digesting without adding to strength, 13 tremour, 14 crippleness, 15 elephant-tiasis and 16 diabetes.

1 asthma, 2 cough, 3 fever upto 16 leprosy. Therefore, oh, beloved of the gods ! the governor Ikkāi will give abundance of wealth to any physician, or the son of a physician, knower or the son of a knower, surgeon or the son of a surgeon who would want (*i e* try) to cure any of those sixteen diseases of the governor Ikkāi " Proclaim this twice or thrice and having done so report *to me about* this order Then the family-members did so Then many physicians, sons of physicians, knowers, sons of knowers, surgeons and sons of surgeons having heard this proclamation in the city of Vijayavaddhamāna, came out of their houses with boxes of surgical instruments in their hands, and having done so they went through the midst of the city of Vijayavaddhamāna to the residence of the governor Ikkāi, and having done so they examined the body of the governor Ikkāi and having done so they asked for the cause of those diseases, and having done so they wished to cure even one of those sixteen diseases of the governor Ikkāi by means of besmearing oil to the body, besmearing scented paste or powder to the body, making him drink oil or oily articles, medicines to vomit, purging, fomenting, hot medicated bath, an enema with oils, besmearing oil to the head and wrapping leather-pieces upon it, an enema with concoction of medicinal herbs, opening veins for bleeding, cutting of skin, cutting of skin lightly to cause bleeding, keeping oil on the head, tonics,

medicine prepared by boiling medicinal herbs in a crucible, bark of a tree, roots of plants, turnips, leaves, flowers, fruits, seeds, small pieces of herbs such as *chiraata*, pills, medicines consisting of one article, and medicines consisting of many articles. But they were not able to do so. Thus those many physicians and sons of physicians, when they were not able to cure even one of those sixteen diseases being tired, puzzled and confounded went into that very direction from which they had come.

Then that governor Ikkāi who was abandoned by doctors who was left by his attendants, to whom medicines were of no avail and who was attacked by the sixteen diseases and who was greedy of the kingdom country and the inner appartments having enjoyed the kingdom and the country, wishing for them, longing for them, desiring them and thus completely overcome by unhappy thoughts and misery having lived a long life of two hundred years and fifty and having died when the time of death came he was born as hell-being in the hell, the maximum duration of life in which is said to be a *Sāgaropama*, in the region called Rayanappabhā. Then having come out from it he was born as a son, in this very city of Miyagāma, in the womb of the queen Miyādevi of the Kshatriya king Vijaya.

Then that Miyādevi had an excessive (*here the rest to be supplied*, down to) and burning with pain

in her body. From the time that the boy Miyāputta entered the womb of the queen Miyādevi in the form of a foetus, she became unpleasant, unwelcome, unbeloved, undesirable, and undear to Vijaya. Then on a certain midnight when queen Miyādevi was keeping awake (*i e* could not sleep) on account of family anxieties (such as neglect from her husband) a thought of the following description occured to her "Truly, formerly I was liked, desired, trusted and approved of by the Kshatriya Vijaya. From the time that this foetus has entered my womb as embryo, I have become unpleasant (*here the rest to be supplied* down to) undesirable to the Kshatriya Vijaya. He does not wish even to take my name or family, let alone my sight or enjoyment. It is desirable, therefore, on my part to throw away this foetus by abortion, miscarriage, dropping or killing. She thought thus, and having done so she began to eat and drink many saltish, bitter and astringent things which effect abortion of an embryo, and wished to effect a fall of that foetus but it did not take place.

Then when that Miyādevi was not able to effect abortion of that foetus she became tired, puzzled and confounded and being not independent (*i e.* being helpless) she bore that foetus in spite of herself with great misery. That boy, even while he was in the womb, had eight arteries flowing blood inside, eight arteries flowing blood

outside, eight carrying pus, eight carrying blood, two (*flow ng p s*) and two (*flowing blood*) in *each* ear two and two *respectively* in each eye, two and two *respectively* in each hole of the nose, and two and two *respectively* between veins. E ery moment they were issuing forth pus and blood. Even while in the womb that boy wa suffering from the disease called *Agnika* (a disease which consumes rapidly anything eaten) and whatever that boy ate was immediately digested (or decayed) and turned into pus and blood, and he used to eat away even that pus and blood *later* Then that Miyâdevi on a certain lay when full nine months and more were over gave birth to the boy who was blind by birth (*here th rest to be supplied* down to) only in form. Then that Miyâdevi found that boy ugly (deformed in all limbs) and blind and having lone so greatly afraid (4) she sent for her elderly nurse (mother-like nurse) and having done so she spoke *to her* thus: "Oh, you beloved of the gods! go and leave this boy on a solitary dung-hill." Then that elderly nurse said "As your ladyship commands" and having thus responded to her order she went to *the place* where the Kshatriya Vijaya was and having done so she introduced *the boy* whom she had kept in her hand thus: "Oh lord! Thus, Miyâdevi (*here the rest to be supplied* down to when) full nine months were over, (*here the rest to be supplied* down to) only in form. Then that Miyâdevi

found him ugly and blind and then greatly afraid, frightened, agitated and taken by great fear sent for me, and having done so she spoke to me thus 'Oh, you beloved of the gods' go and leave this boy on some lonely dung-hill.' Therefore, oh lord! tell me whether I should leave him on a lonely dung-hill or not" Then that Vijaya Kshatriya having heard this from that elderly nurse and being equally agitated got up, and having done so went to *the place* where Miyadevi was, and having done so spoke to Miyādevi thus "Oh, you beloved of the gods, this is your first born child and if you will leave it on a lonely dung-hill your *future* progeny will not be firm (*i e* will be short-lived), therefore pass your time rearing up this your child in a secret subterranean house by means of food prepared secretly, then your *future* progeny will be firm (*i e* long-lived) Then that Miyādevi respectfully accepted the words of the Kshatriya Vijaya saying 'as your lordship commands', and having done so she passed her time by rearing up that boy in a secret subterranean house by means of food prepared secretly In this way, oh, Goyama! the boy Miyaputta experiences the fruit of acts (*here the rest to be supplied* down to) done previously

7 *Then Goyama asked* "Oh Venerable sir! where will this boy Miyāputta go from here after his death at the time of surcease (lit at the end of

the month allotted for his surcease or death)?" Then the Samana replied "Oh, Goyama! having lived his long life of twenty-six years and after his death at the time of surcease here he will come back again here (i.e. he will be born here) in this very country of Bhāraha, in the continent of Jambuddīva as a lion in the family of lions on the foot of the mountain Veyaddha. There he will be an impious (*here the remaining epithets to be supplied down to*) adventurous lion, and he will accumulate excessive sin, and having done so and after his death at the time of surcease he will be born in the *first* region of *hell called* Rayanappabhā the maximum duration of life where is one *sagarovama*.[1] Then having afterwards come out from that he will be born as a reptile. Having met with death there *he will be born* in the second region *of hell* the maximum duration of life where is three sāgarovamas.

Then, having afterwards come out from that he will be born among the birds. Having met with death there also he will be born in the

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1 *Sagarovama*, Sk. *Sagaropama*. A period, measured by the time in which a vast well round in shape and one *yojana* (four miles) long, one *yojana* broad and one *yojana* deep, filled with minute bits of hair so closely packed that a river might be hurried over them without penetrating the interstices, could be emptied at the rate of one hair in a century is what is known as *paliovama* (Sk. *palyopama*). This repeated ten koḍis of koḍis of times (i.e. 1,000,000,000,000,000) is a *sagaropama*.

third region *of hell where the maximum duration* of life is seven sāgarovamas Then he will be born as a lion, then int he fourth *region of hell, then* a snake, then in the fifth *region of hell,* then a woman, then in the sixth *region of hell,* then a man, then down in the *seventh hell* Then being afterwards born several hundreds of thousand times in each of the twelve and a half hundred thousand places of birth of crores of families for aquatic creatures of lower species possessing five sense-organs such as a fish, a tortoise, a crocodile, an alligator, a 'sumsumāra' crocodile etc., he will again be born in them. Then after that he will similarly be born several hundreds of thousand times among quadrupeds, reptiles crawling on the belly, reptiles crawling on hands, creatures possessing four sense-organs, creatures possessing three sense-organs, creatures possessing two sense-organs, (creatures possessing one sense-organ such as) plants, trees having bitter juice, plants having bitter milk-like juice, wind-bodies, fire-bodies, water-bodies and earth-bodies Then he will be born again as a bull in the city of Supaittha There wandering freely (*here the remaining epithets to be supplied* down to) and on account of being young he, being crushed by the bank while digging up lumps of earth high up on the bank of the great river Ganges at the advent of monsoon will die and will be born again as a man in that very city of Supaittha in the family of a rich man.

There having completed his boyhood and having attained to youth and having heard religion from worthy elderly monks, he will get his head bald-shaved and thus will accept monkhood (lit. a houseless state) giving up householdership (lit. the state of having a house). There he will be a houseless monk protected by careful movement (*here the remaining epithets to be supplied* down to) and observing perfect celibacy There having observed asceticism for many years and having confessed and expiated for his sins and getting perfect peace of mind he will die at the time of death and having done so he will be born as a god in the Sohamma heaven. Having dropped down from there he *will be born* in the families in the country of Mahâvideha and will learn eighteen arts like Dadhapainna (*here the same arts to be reproduced down to*) will be emancipated. Truly Jambû thus was taught by the Samana, the blessed Mahâvira (*here all his epithets are to be enumerated* down to) who has obtained emancipation, as the purport of the first lecture of *the first book called* "The fruits of bad acts."

End of the First Lecture of the First Book of the Seventh Anga called Vivâgasuyam.

Second Lecture

The Story of Ujjhiaya.

8 Jambu asked suhammā - "If, oh Venerable Sir, this has been expounded as the purport of the first lecture of the *first book called* "The fruits of bad acts", by the Samana (*here the rest to be supplied* down to) who has obtained emancipation, what then oh, Venerable Sir ! has been expounded as the purport of the second lecture of *the first book* "The fruits of bad acts" by the Samana (*here the rest to be supplied* down to) who has obtained emancipation ? "

Then that houseless monk Suhammā spoke to the houseless monk Jambu thus "Truly, Jambu at that time and at that period there was a city named Vāniyagāma which was rich, well-protected and prosperous In the north-easterly direction of that city of Vāniyagāma there was a temple named Duipalāsa In this Duipalāsa there was an abode of the demigod Suhamma In that city of Vāniyagāma was ruling king Mitta (*here his description to be given*) The king Mitta had a queen named Siri (*here her description to be given*) In that city of Vāniyagāma there was a harlot named Kāmajzayā who was perfect (*in all her limbs* down to) beautiful who was well-versed in seventy two arts, who was endowed with sixty four qualities of a courtesan, who was dallying in twenty-nine different ways, who was

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devoted to twenty-one qualities of dalliance, who was clever in serving man in thirty two ways, who was awakened and conscious about the use of nine sense-organs, who was well-versed in eighteen vernaculars, who was putting on a fine dress expressive of love (lit. home of love), who was proficient in singing, dallying musical dance and simple dance, who had an appropriate deportment, who was possessed of beautiful breasts, whose banner (of reputation as a harlot) was flying high (i. e. who was a very well-known harlot) whose *fee fo the night* was one thousand gold coins, who was shown the honour (*by the king of that city*) of using an umbrella, chowries and fans and who was moving in a small chariot. She enjoyed the leadership of thousands of courtesans

9. In that city of Vāniyagāma there lived a merchant named Vijayamitta who was rich (*here the remaining epithets to be supplied*). That Vijayamitta had a wife named Subhaddā who was perfect in all her limbs (*here the rest to be supplied*). That Vijayamitta had a son named Ujjhiyaya by his wife Subhaddā who was perfect in every way (*here the rest to be supplied* down to) possessed of beautiful form.

At that time and at that period the reverend Samana Mahāvira arrived there. The assembly of people went out to *hear him*, the king also went out *to hear him*. He went out like Koniya. The religion was expounded by *Lord Mahavira*. The

assembly returned. The king also returned At that time and at that period the eldest disciple of the reverend Samana Mahāvira named Indabhûi, who was a houseless monk (*here the remaining epithets to be supplied* down to) who cast forth an extensive lustre and who had observed a fast of two days (*here everything to be supplied exactly*) as described in Pannati (*i.e* Bhagavati-Sûtra), came to the city of Vāniyagāma and wandering for alms from *house to house* high and low he descended in the direction of the high road There he saw many elephants who had their loins girt up, who had put on armours, who had put on cloak-like armours, who had bands fastened to their chests, who had bells suspended *to their girdles*, who had put on an upper cloak and various ornaments on the neck set with different gems, who were fully equipped, who had good banners with emblems such as an eagle, a flag, who wore fine crest-garlands, who had keepers on their backs, and who were equipped with weapons and missiles. He also saw many horses who had their loins girt up, who had put on armours, who had put on cloak-like armours, who had cloaks put on their backs, whose covers of the body were suspended from their backs, who had an upper cloak, whose faces were terrific because of the small chowries, whose waists were decked by chowries and small mirrors, who had horse-men on their backs and who were equipped with weapons and missiles He also saw many men

who had their loins girt up, who had put on armours who had their bows strung, who had put on ornaments on their necks, who wore good white turbans marked with emblems and who were equipped with weapons and missiles. Amidst those men he saw a man who was bound up in such a manner that his neck was bent down, whose ears and nose were cut off, whose body was besmeared with oil, who was possessed of a pair of rough rags fit for an offender who had a rope and a garland of red flowers on his neck, who had his bod covered with red chalk, who was frightened, who though condemned to death held his life dear who was made to eat the small pieces of the flesh of his own body which was cut into small pieces like the grains of sesame, who was being beaten with hundreds of whips, who was surrounded by many men and women and who was being announced (*as an offender*) at every square with the beating of a broken drum. This proclamation of the following description was heard: "Truly oh you beloved of the gods! The boy Ujjhiyaya has not offended any king or prince but he has offended his own actions."

10 Then after seeing that man the following idea occurred to reverend Goyama: Alas! this man (*here the rest to be supplied* down to) experiences the pain resembling that of the hell. Having thought so he, wandering in high, middle and low families, accepted sufficient alms and

having done so he through the midst of the city of Vāṇiyagāma (*here the rest to be supplied* down to) showed it (*the alms to his preceptor Lord Mahāvîra etc. and*) having bowed down and saluted reverend Mahāvira he spoke thus: "Oh, Venerable Sir, I being permitted by you (*went to*) Vāṇiyagāma (and here he tells everything that had happened) *Then he asked* "Oh, Venerable Sir, who was that man in his former birth? (*here the whole account of Ujjhiyaya to be supplied* down to) experiences (*hell-like miseries*)

The Samana replied "Truly, oh, Goyama at that time and at that period in this very Bhāraha country in the continent of Jambû there was a city named Hatthināura which was prosperous (*here the rest to be supplied*) In that city of Hatthināura there was a king named Sunanda *who was as powerful as the mountain* Mahayā (*here all his remaining epithets to be supplied*) In that city of Hatthināura, in its innermost part there was a shed of cows supported on hundreds of pillars and very pleasant (3) There dwelt happily, free from fear and without any hardships, many cattle of the city—the cows of the city and the bulls of the city and the bullocks of the city and the calves of the city, having masters or having no masters, who got plenty of grass and water In that city of Hatthināura there was, indeed, a formidable cattle-entrapper

(a thief who catches animals under the pretext of a cattle-lifter) who was irreligious (*here the rest to be supplied* down to) difficult to be pleased. That cruel cattle-entrapper had a wife named Uppalā who was perfect (in all her limbs, *here the rest to be supplied*). Once upon a time that Uppalā, the wife of the cattle-entrapper became pregnant. Then when full three months were over the following desire in pregnancy arose in *the mind of* that Uppalā, the wife of the cattle-entrapper " Blessed, indeed, are those mothers (4) and *only* they have obtained the real fruit of life and birth who satisfy their pregnancy-desire by tasting enjoying eating and distributing to others wine, wine prepared from honey wine prepared from palm-fruit, a kind of white wine, wine paepared from raw sugar and flowers of *dhataki*, and wine prepared from grapes, together with the udders, breasts testicles tails, humps, shoulders, ears, eyes, noses, tongues, jaws, dew-laps, pieces of meat roasted on an iron pipe, meat fried in oil, baked meat, dried meat and meat preserved in salt—of the many cattle of the city (*here the rest to be supplied* down to) bulls having masters (*or having no masters*). Therfore, if I shall also satisfy (*here the rest to be supplied* down to *I shall also be blessed etc.*)" Having thought so, she, on account of this pregnancy-desire of hers being not satisfied, became emaciated, pained by hunger (because she starved herself on account of not getting her desired food), lean (lit.

without flesh), diseased in mind and diseased in body, devoid of lustre, miserable and distracted in mind (or miserable, distracted and timid), pale, had her lotus-like face and eyes withered, did not enjoy suitably the flowers, dress, scents, garlands, ornaments and food, was like a wreath of lotus flowers crushed in hands, indiscriminate (*here the rest to be supplied* down to) fell a thinking Now that formidable cattle-entrapper went near his wife (lit wife of the cattle-entrapper) Uppalā, and having done so, he saw her indiscriminate (*here the rest to be supplied*) and having seen her indiscriminate he spoke thus – "Oh, you beloved of the gods ! why are you indiscriminate and have fallen into thinking ?" Then that wife Uppalā spoke thus to the formidable cattle-entrapper "Oh, you beloved of the gods ! after full three months (*of my pregnancy*), this pregnancy-desire has arisen in me that blessed are those *mothers* who satisfy their pregnancy-desire by tasting (3) wine (6) together with the udders (*here the rest to be supplied* down to) of many cattle of the city Therefore, oh, you beloved of the gods ! on account of this my pregnancy-desire being not satisfied (*here the rest to be supplied* down to) have fallen into thinking "

Then that formidable cattle entrapper spoke to his wife Uppalā thus . "Oh, you beloved of the gods
nate and fall into

thinking I shall so manage that your pregnancy-desire will be satisfied" He, *thus* consoled her with these agreeable (5) (*here the rest to be supplied* down to) words. Then that formidable cattle-entrapper on a certain midnight went out of his house alone, unafraid having girt up his loins (*here the the rest to be supplied* down to) *taking* weapons *with him* and having done so, went through the middle of the city of Hatthināura to where the cow-shed was and cut off the udders of some of the many cattle of the city (*here the rest to be supplied* down to) of bulls (*here the rest to be supplied* down to) cut off the dewlaps of some, and he cut off (*flesh*) from various limbs of some, and having done so he went to his own place and took them to his wife Uppalā. Then that *his* wife Uppalā satisfied that her pregnancy-desire by devouring wine together with those many pieces of flesh *of the limbs* of cows etc. Then that Uppalā, the wife of the cattle-entrapper whose pregnancy-desire was fulfilled, whose pregnancy-desire was respected, whose pregnancy-desire was satisfied, whose pregnancy desire was satiated (lit. cut off i.e. the obstacle in the desire being cut off) and who fully enjoyed her pregnancy-desire, bore that foetus very happily Then at a certain time that Uppalā, the wife of the cattle-entrapper after full nine months *of her pregnancy* were over gave birth to a son.

11. Then that boy as soon as he was born,

shrieked, produced an unpleasant voice and cried aloud with a great noise Then hearing that great noise of that great cry many cattle of the city (*here the rest to be supplied* § *10* down to bulls) in the city of Hatthināura became terrified and troubled and began to run away in all directions. Then, the parents of that boy gave *him* the name as follows because this our son shrieked, produced an unpleasant voice and cried aloud with a great noise as soon as he was born and, then, because hearing the great noise of the great cry of this boy many cattle of the city (*here the rest to be supplied* down to) became terrified (4) and began to run away in all directions, therefore let our son have the name 'Gottāsaa–the frightener of cattle' Then that Gottāsaa boy passed away his boyhood Then that formidable cattle-entrapper at a certain time met with death. Then that Gottāsaa boy, crying, weeping and sobbing and being surrounded by many friends, kinsmen, near ones, relatives, acquaintances and attendants, removed the dead body of the formidable cattle-entrapper and having done so he performed the various worldly funeral rites Then once upon a time that king Sunand himself appointed that boy Gottāsaa as the *state* cattle-entrapper Then that Gottāsaa boy, as soon as he became the cattle-entrapper, became irreligious (*here the rest to be supplied* down to) difficult to be pleased Then that boy Gottāsaa, on account of his being the cattle-entrapper, every day used

to go out of his house at midnight alone, unfrightened, with his loins girt up and with his armour on (*here the rest to be supplied* § 9 down to) taking his weapons and missiles, to *the place* where the cow-shed was *situated* and having done so he cut off (*here the rest to be supplied* § 10 down to) of many cattle of the city having masters *or having no masters*. And having done so he used to go to his house; and then that cattle-entrapper Gottāsa tasting and enjoying wine (6, *here the rest to be supplied* down to) passed his time. Then that cattle-entrapper Gottāsa, whose acts were of this type (*here the rest to be supplied* §§ 5-6), having accumulated great sin and having lived his long life of five hundred years and falling into evil and miserable thoughts *at the time of death* and having met with death at the time of his success *he* was born as a hell-being in the second region of hell the maximum duration of life in which is said to be three Sāgarovamas.

12 Now that merchant Vijayamitta had a wife named Subhaddā who was jāyaninduyā (a woman who gives birth to dead children). She bore children who met with death *when they were born*. Then that cattle-entrapper Gottāsa, having afterwards come out from the second region *of hell* was born as a son in this very city of Vāniyagāma, in the womb of Subhaddā the wife of the merchant Vijayamitta. Then at a

certain time when full nine months *of pregnancy* were over that house'wife Subhaddā gave birth to the son Then that Subhaddā house'wife got that boy, as soon as he was born, to be thrown on a solitary dung-hill and having done so she got him to be taken back a second time and having done so she duly protecting and concealing *him* reared him up Then the parents of that boy performed with great prosperity and reception "Thiivadiyā" (a rite performed at the birth of a child, perhaps for wishing him long life), the rite of 'exposing the child to the sun and the moon' at its birth which is done on the third day after the birth and the rite 'Jāgariyā' at which relatives keep religious wakefulness during the sixth night Then when the eleventh day was over and the twelfth day came the parents of that boy gave him the following significant name true to its sense 'because our son was thrown away on a solitary dung-hill as soon as he was born therefore let him be Ujjhiyaya—the abandoned by name' Then that boy Ujjhiyaya being taken care of by the five nurses viz (1) the milk-nurse, (2) the bathing-nurse, (3) the decoration-nurse, (4) the play-nurse and (5) the lap nurse, (*here he is to be described exactly as* Dadhapainna *in the Uvavāi Sutta*, down to) without any obstacles like a good 'champaka plant (which grows happily) in the sheltered place of a mountain-valley Then at a certain time that merchant Vijayamitta having taken the four kinds of

merchandise viz (1) things sold by counting, (2) things sold by weight, (3) things sold by measure, and (4) things sold by quality (*such as gems etc.*) went to the Lavanasamudda (the Salt Ocean) by means of a boat. Then that Vijayamitta, whose precious treasures were sunk on account of ship-wreck in that Lavanasamudda and who was, therefore without any protection and helpless, met with death. Then, many rich persons, courtiers, village officers, heads of families rich merchants, householders and heads of merchants, as soon as they heard that the merchant Vijayamitta was caste away on account of ship-wreck in the Lavanasamudda and had his precious treasures sunk and had met with death, having taken the deposits on hand and treasures other than the deposits, went away. Then that Subhaddā, the wife of the merchant heard that the merchant Vijayamitta (her husband) had his precious treasures sunk on account of ship-wreck in the Lavanasamudda and had met with death, and having done so, she, being overwhelmed on account of the great grief for her husband, at once fell down on the surface of the earth with all her limbs like a 'champaka creeper (which falls on the ground when) cut off by an axe. Then that Subhaddā, the wife of the merchant, having composed herself after a moment and crying weeping and sobbing being surrounded by many friend (*here the est to be s pplied* § 11) performed the worldly

funeral rites of the merchant Vijayymitta Then at a certain time that Subhaddā, the wife of the merchant *also* met with death on account of constantly entering into the anxiety (lit thinking) about the crossing of the ocean by her husband, the loss of the wealth, the ship-wreck and the death of her husband

13 Then the police-officers of the city (lit protectors of the city), having known that Subhaddā, the wife of the merchant, had died, drove away the boy Ujziyaya from his house and having done so gave that house to some one else Then that boy Ujziyaya, being driven out of his house, began to grow up very happily in the squares (*here the rest to be supplied* §§ 5-6, down to) paths, gambling houses, courtezan's houses, and wine-shops Then that boy Ujziyaya, uncontrolled and unchecked *as he was*, became self-willed, wanton, wine-drinker, and became addicted to theft, gambling, and harlots Then at a certain time that Ujziyaya came in contact with the courtesan Kāmajzayā, and he passed his time enjoying many excellent human enjoyments with the courtesan Kāmajzayā Then at a certain time, Siri, the queen of that king Vijaymitta suffered from vaginal pain, and the king Vijaymitta was not able to enjoy excellent human enjoyments with his queen Siri. Then at a certain time he got the boy Ujziyaya to be driven away from the house of the courtesan

Kāmajjayā and having done so he kept the courtesan Kāmajjayā as his own mistress and having done so he enjoyed excellent enjoyments with the courtesan Kāmajjayā. Then that boy Ujjhiyaya being driven out of the house of the courtesan Kāmajjayā and being attached, addicted greedy deeply loving and thinking of the courtesan Kāmajjayā and not getting remembrance, attachment and composure of mind in anything else and having his heart fixed upon her his mind gone to her his feelings full of her ideas, thinking of her engaged in *fixing out the remedies* to obtain her back concentrating all his sense-organs upon her and full of the thoughts of her always awaited the several opportunities (lit. weak points) *of going to the royal house of taking the advantage* (lit. holes) of *scanty royal retinue and of taking the chance* (lit. drawback) *of seeing her separated from all other persons*. Then at a certain time that boy Ujjhiyaya found an opportunity (lit. weak-point) to *visit* the courtesan Kāmajjayā, and secretly entered the house of the courtesan Kāmajjayā and having done so he enjoyed with her excellent human enjoyments.

Now the king Mitrananditta having taken his bath (*he ... to be supplied* down to) expiation and having decorated *himself* with all ornaments and being surrounded by a ring of men, went to the house of Kāmajjayā and having done so he saw there the boy Ujjhiyaya enjoying

excellent human enjoyments with the courtesan Kāmajjayā, and having done so he, being greatly enraged, contracted his eye-brows in three folds on his forehead (i e became much more angry) and made the boy Ujjiyaya to be arrested by his men and having done so he *gave him a sound beating and* made his body broken and shattered by strokes of bones, fists knees and elbows and having done so he bound him up bending his neck downwards, and having done so he has made him to be brought here in this manner as a person meant for the gallows In this way, oh, Goyama! the boy Ujjiyaya experiences (*here the rest to be supplied* §§ 6-7, down to) of acts done previously"

14 *Then Goyama asked* "Oh, Venerable Sir! where will the boy Ujjiyaya go from here after his death at the time of surcease? Where will he be re-born?" *Then the Samana replied* "Oh, Goyama having completed his long life of twenty five years the boy Ujjiyaya, being impaled this very day *at the time* when one third part of the day will *still* remain *to pass*, will, after his death at the time of surcease, be re born as a hell-being in the region of Rayanappabhā Then having afterwards come out from that he will be re-born as a monkey in the families of monkeys at the foot of the mountain Veyaddha in the country of Bhāraha *situated* in this very continent of Jambuddiva There having completed his juvenile life and being greatly attached,

addicted, greedy and desirous of the pleasures of lower animals, he will kill young ones of monkeys *newly* born. *Then* he, whose actions will be such [who will be intent upon doing actions of this type who will be possessed of (*evil*) knowledge of doing such action and who will be possessed of such a conduct] will, having met with death at the time of surcease, be re-born as a son in the family of harlots in the city of Indapura *situated* in the country of Bhāraha in the continent of Jambuddīva. Then the parents *of that boy* will cut off his testicles as soon as he will be born and will teach him the profession of an eunuch. Then the parents of that boy after his completion of twelve days *after his* birth (i.e. after he will be twelve days old) will give him this name of the following description: Let him be an eunuch named Piyasena. Then that eunuch Piyasena will complete his boyhood will attain to youth, will become educated and will attain to maturity of age (to be able to enjoy pleasures of life) and will become possessed of excellence and an exquisite body being endowed with form, youth and beauty. Then that eunuch Piyasena having brought under his influence many kings (*here the text to be supplied* §§ 5-6, down to) and others by means of the various uses of magic charms, magic powders, maddening (lit. making tiny) their hearts, concealing what is obtained, attracting captivating their *hearts* and bringing them under his control, will enjoy

great human pleasures Then that eunuch Piya-sena, whose actions will be such (*here the rest to be supplied*), having committed great sin and having lived the long life of twenty one hundred years and having met with death at the time of surcease, will be re-born as a hell being in the region Raynappabhā Then *he will be re-born* among the reptiles, then a Sumsumāra crocodile *and so forth* just *as in the case of* the first *Miyāputta* § 7, down to) the region *of hell* Then having afterwards come out from that he will be re-born as a buffalo in the city of Champā *situated* in the country of Bhāraha in this very continent of Jambuddīva There at a certain time being deprived of its life by keepers of the pen ('gotthila') he will be re-born as a son in the family of a rich man in that very city of Champā There having completed his boyhood he, in the presence of worthy monks (here the rest to be supplied *including the incident* of omniscience, enlightenment, accepting monkhood (lit a house-less state), becoming *born as a deva in* the Suhamma heaven just as *in the case of* the first *Miyāputta*, down to) he shall finish his course"

(*Here the usual* Conclusion *is to be inserted*)

End of the Second Lecture of the First Book of the Seventh Anga called Vivāgasuyam

Third Lecture.

The Story of Abhaggasena.

(The Introduction to the Third *Lecture in the usual terms, is to be inserted here.*)

15 Truly Jambû at that time and at that period there was a town called Purimatâla *which was prosperous (here the rest to be supplied)* In the north-easterly direction of that city of Purimatâla there was a park Amohadamsana, There, there was the temple of the demigod Amohadamsi. In that city of Purimatâla there was a king named Mahabbala. In the north-easterly direction on the frontier of that city of Purimatâla there was situated a forest-settlement of thieves named Sâlâ which was situated in a corner of a rugged valley of a mountain, which was encircled by a wall-like fencing of bamboo-nets, which was surrounded by a ditch formed by rugged precipices of hills cut, the places of waters in which were inside (i.e. were not easily accessible), the skirts of which were characterised by scarcity of water in which there were many passages and by ways between hills, the entry into and exit from which was allowed only to known persons and which was unassailable even by a large number of angry people engaged in preventive service of policemen. In that Sâlâ, the forest-settlement of thieves, there lived the leader of thieves named Vijaya who was irreligious *(here the rest to be*

supplied down to) [who destroyed, cut, killed and instigated others to kill (*living creatures*)], who was bloody-handed, whose fame *as a thief* had reached many cities, who was brave, who was a giver of heavy strokes, who was adventurous, and who hit at the sound *of an object* He was irreligious and the foremost champion in wielding a sword In that Sālā, the forest-settlement of thieves he enjoyed the leadership of five hundred thieves (*here the rest to be supplied*, down to) passed his time *happily*

16 Then, that Vijaya, the leader of thieves was also the shelter (lit. fence) of many thieves, debauches, thieves who break open the knots of bundles (something like pick-pockets), thieves who break open *the walls of houses* by cutting holes into them, rogues (lit one who wears a rag, a thief) and of many other *thieves* whose limbs were cut off (*i e* who were punished for thefts) and who were exiled (and hence undesirable) Then that Vijaya, the leader of thieves, used to torture, kill, threaten, whip and deprive of their houses (lit residences), wealth, corn, and *extort* suitable money from the people of the north easterly direction of the city of Purimatāla, by means of destroying many villages and towns, capturing cattle, taking *persons* captives, waylaying travellers and breaking open *the walls of houses* by means of spade *etc.* He used to rob often (lit every now and

then) the revenue of the king Mahabbala. That Vijaya, the leader of thieves, had a wife named Khandasiri who was perfect *in all her limbs (here the rest to be supplied)*. The son of that Vijaya, the leader of thieves, born of his wife Khandasiri, was a boy named Abhaggasena whose body was endowed with all the five sense-organs without any deficiency who had become educated, who had attained to maturity of age *to be able to enjoy pleasures of life* and who had attained to youth.

At that time and at that period the Samana, the blessed Mahāvira arrived *on a visit* to the city of Purimatāla. The assembly of people went out *to hear him*. The king *also* went out *to hear him*. The Religion was expounded by Lord Mahāvira. The assembly of persons as well as the king returned. At that time and at that period Goyama, the eldest disciple of the Samana, the blessed Mahāvira *(here the rest to be supplied* down to) descended on the high-road. There he saw many elephants, many horses and men who had their loins girt up and who had put on their armours *(here the rest to be supplied §9)*. Amidst those men he saw a man *who was bound up in such a manner that* his neck was bent down (*here the rest to be supplied §9* down to) who was being announced *(as an offender)* at *every square with the beating of a broken drum*. Then, the royal officers made him enter the first

square *of the city* and having done so they killed before *his very eyes* eight younger brothers of his father and having done so they, beating him very much by means of the lashes of whips, made him miserably eat very small pieces of flesh (as small as the 'Kāgani' or gunjā fruit) and having done so they made him drink the water in the form of blood After that in the second square *they* killed before him his eight *younger* aunts (*the wives of those eight younger uncles that were killed*) In the same way, in the third square *they killed* the eight elder brothers of his father, in the fourth his four elderly aunts, in the fifth the sons *of his father* (*i e all his brothers excluding himself*), in the sixth *square* the wives (*of all the brothers*), in the seventh the son-in-laws of his father (i e the husbands of his sisters), in the eighth the daughters *of his father* (i e his sisters), in the ninth the grandsons *of his father* (i e the sons of his brothers and sisters), in the tenth the grand-daughters *of his father* (i e the daughters of his brothers and sisters), in the eleventh the husbands of *those* grand-daughters *of his father*, in the twelfth the wives of *those* grand sons *of his father*, in the thirteenth the husbands of his father's sisters, in the fourteenth his father's sisters in the fifteenth the husbands of his mother's sisters, in the sixteenth his mother's sisters in the seventeenth the wives of his maternal uncle, and in the eighteenth they killed before him his remaining friends, caste-

fellows, near ones, *relatives* kinsmen, acquaintances and attendants and having done so they beat him very much by means of the lashes of whips and made him miserably eat very small pieces of meat and made him drink water in the form of blood.

1 Then that blessed Goyama saw that man and having done so this *thought of the* following description occured to him (*here the rest to be supplied* § 10 down to) went out as he had come and spoke thus Truly oh, Venerable Sir" (*here the rest to be supplied* § 10 exactly *as before* down to) "Oh, Venerable Sir who was that man in his former birth? (*here the rest to be supplied* §§ 5–6 down to) experiences (*h ll-ila maerrea*)" Then the Samana replied "Truly oh Goyama! at that time and at that period there was a city named Purimatāla in the country of Bhāraha in thi very continent of Jambudliva, which was prosperous (*here the est to be supplied*). In that city of Purimatāla there was a king Udiyodaya who wa *as powerful* as *th mountain* Mahavā (*here a'l his remai ing pithets to be supplied*). There in *that city of* Purimatāla there was a dealer in eggs named Ninnaa —the lawless who was rich (*here his remaining epithets to be supplied*, down to) not overpowered *by anybody* who was irreligious (*here h emai ing epithets to be supplied* down to) difficult to be pleased. Many men of that Ninnaa, the dealer in

eggs, who were paid wages either in cash or in food, used to carry with them every morning axes and pairs of baskets attached to a bamboo-staff *and carried on shoulders*, and take away from the skirts of the city of Purimatāla, many eggs of the female crows, those of the female owls, those of the female pigeons, those of the "tittibhi" birds, those of the female cranes, those of the female peacocks, those of the female hens and those of many other water animals, land animals and birds etc., and having done so they used to fill up the pairs of baskets attached to a bamboo staff and *having done so* they used to go to *the place* where Ninnaa, the dealer in eggs, was and having done so they took *those eggs* near that Ninnaa, the dealer in eggs. Then many men of that Ninnaa, the dealer in eggs, who were paid wages either in cash or in food, used to fry, roast and bake *those* many eggs of the female crows (*here the rest to be supplied,* down to) the eggs of the female hens and those of many other water animals, land animals and birds etc. in frying pans, baking pans, roasting pans, earthen frying pans and in burning charcoals, and having done so they used to earn their livelihood by selling eggs in the market of the principal street of the town. That Ninnaa the dealer in eggs, himself, also, used to live by tasting and eating wine (*and so forth as in* § 10) together with those many eggs of the female crows (*here the rest to be supplied* down to)

his wife Khandasiri "Oh, you beloved of the gods! do as you please," and paid heed to it (i.e. to her desire) Then that Khandasiri, the wife *of the leader of thieves*, being permitted by Vijaya the leader of thieves, and, *therefore* greatly pleased and satisfied passed her time *happily* by tasting and eating abundant food (4) and wine being surrounded by many friends (*here the rest to be supplied* down to) and many other wives of thieves, after having taken her bath (*here the rest to be supplied* down to) having decorated *herself with all kinds of ornaments*; and she, after having taken her meal and after having come to the hall after meal to eat a bettle-nut etc., putting on man's attire and having girt up her loins, satisfied her *pregnancy-desire* (*here the rest to be supplied* down to) moving *in all parts* of Sālā, the forest-settlement of thieves. Then that Khandasiri, the wife of the leader of thieves, whose pregnancy-desire was fulfilled whose pregnancy-desire was respected, whose pregnancy-desire was satisfied, whose pregnancy-desire was satiated and who fully enjoyed her pregnancy desire bore that foetus very happily Then that Khandasiri, the wife of the leader of thieves, after full nine months were over gave birth to *a son*. Then, *that Vijaya the leader of thieves* performed Thiivadhiyā—a rite performed at the birth of a son—lasting for ten nights, of that son with great prosperity and reception. Then

that Vijaya, the leader of thieves, on the eleventh day *after* the *birth* of that boy, got prepared abundant food (4), invited *his* friends, caste-fellows (*and so forth, here the rest to be supplied*, down to) spoke thus before those friends, caste-fellows (*and so forth*) " Because this pregnancy-desire of this description arose in us (i.e in the mind of the mother of the boy) when this boy entered the womb therefore let our son be 'Abhaggasena–one having an invincible army (*of thieves*)'–by name. Then that *boy* Abhaggasena, *being taken care of* by five nurses (*here the rest to be supplied* § 12, down to) grew up.

19 Then that boy Abhaggasena completed his boyhood, *was married to* eight girls *by his parents* (*here the rest to be supplied*, down to) was given gifts consisting of eight articles and enjoyed pleasures of life in lofty mansions Then at a certain time that Vijaya, the leader of thieves, met with death Then that boy Abhaggasena, crying, weeping and sobbing and being surrounded by five hundred thieves, removed the dead body of Vijaya, the leader of thieves, with great pomp and show and having done so he performed the various worldly funeral rites and after some time he had his grief mitigated Then, at a certain time those five hundred thieves crowned the boy Abhaggasena to the great leadership of thieves in Sālā, the forest-settlement of thieves Then that boy Abhagga-

sena, as soon as he became the leader of thieves, became irreligious (*here the rest to be supplied* § 16 down to) took away the revenue *of king Mahabbala*. Then the people of that country being greatly tortured by the massacre of many villages by Abhaggasena, the leader of thieves, summoned each other and having done so spoke thus: "Oh, you beloved of the gods! Abhaggasena the leader of thieves, by the destruction of many villages (*here the rest to be supplied* § 16, down to) deprives the northern people of the city of Purimatāla of their wealth etc. Therefore, verily it is desirable (lit. good) that this information should be given to king Mahabbala in the city of Purimatāla." Then those people of the country mutually approved of this thing and having taken *with them* a costly valuable and precious present fit for a king they went to where the city of Purimatāla was and having done so they went to where king Mahabbala was and having done so they presented (lit. brought) before him that costly (*as above* down to) present and having folded their hands they spoke thus to the king Mahabbala: "Truly oh, lord! Abhaggasena, the leader of thieves, in Sālā, the forest-settlement of thieves, by means of the massacre of many villages (*here the rest to be supplied* § 16, down to) deprives us of wealth *etc.* Therefore, we wish oh, lord! to live happily under the shelter of your hands fearless and free from troubles," and having done so

they fell at his feet, folded their hands and requested him about that matter. Then that king Mahabbala, having heard and listened to this news from those people of the country, became angry (*here the rest to be supplied,* down to) burning with rage and having contracted his eye-brows in three folds on his forehead sent for the commander of the army and having done so spoke to him thus "Oh, you, beloved of the gods! go and at once raid Sālā, the forest-settlement of thieves, and capture Abhaggasena, the leader of thieves, alive and bring him to me" Then that commander of the army responded to this, saying "As your lordship commands" Then that commander of the army being surrounded by many persons who had their loins girt up (*here the rest to be supplied* § 9, down to) with missiles, and producing a great roaring noise (*here the rest to be supplied,* down to) *resembling the roaring of an ocean* with the beating of a trumpet blown quickly with shields fastened on hands (*here the rest to be supplied* § 18), went through the midst of the city of Purimatāla and having done so proceeded to go to *the place* where Sālā, the forest-settlement of thieves, was situated Then the spies of that Abhaggasena, the leader of thieves, getting the intelligence about this went to where Sala, the forest-settlement of thieves, was and *to where* Abhaggasena, the leader of thieves, was and having done so and having folded their hands (*as above,* down to) and spoke thus :-

sena, as soon as he became the leader of thieves, became irreligious (*here the rest to be supplied* § 16 down to) took away the revenue *of king Mahabbala.* Then the people of that country being greatly tortured by the massacre of many villages by Abhaggasena, the leader of thieves, summoned each other and having done so spoke thus: "Oh, you beloved of the gods! Abhaggasena the leader of thieves, by the destruction of many villages (*here the rest to be supplied* § 16, down to) deprives the northern people of the city of Purimatāla of their wealth etc. Therefore, verily it is desirable (lit. good) that this information should be given to king Mahabbala in the city of Purimatāla." Then those people of the country mutually approved of this thing and having taken *with them* a costly valuable and precious present fit for a king they went to where the city of Purimatāla was and having done so they went to where king Mahabbala was and having done so they presented (lit. brought) before him that costly (*as above* down to) present and having folded their hands they spoke thus to the king Mahabbala: Truly oh, lord! Abhaggasena, the leader of thieves, in Sālā, the forest-settlement of thieves, by means of the massacre of many villages (*here the rest to be suppl ed* § 16, down to) deprives us of wealth *etc.* Therefore, we wish oh, lord! to live happily under the shelter of your hands fearless and free from troubles," and having done so

sena, as soon as he became the leader of thieves, became irreligious (*here the rest to be supplied* § 16 down to) took away the revnue of *king Mahabbala*. Then the people of that country being greatly tortured by the massacre of many villages by Abhaggasena, the leader of thieves, summoned each other and having done so spoke thus: "Oh, you, beloved of the gods! Abhaggasena, the leader of thieves, by the destruction of many villages (*here the rest to be supplied* § 16 down to) deprives the northern people of the city of Purimatāla of their wealth etc. Therefore, verily it is desirable (lit. good) that this information should be given to king Mahabbala in the city of Purimatāla. Then those people of the country mutually approved of this thing and having taken *with them* a costly valuable and precious present fit for a king they went to where the city of Purimatāla was and having done so they went to where king Mahabbala was and having done so they presented (lit. brought) before him that costly (*as above* down to) present and having folded their hands they spoke thus to the king Mahabbala: "Truly oh, lord! Abhaggasena, the leader of thieves, in Sālā, the forest-settlement of thieves, by means of the massacre of many villages (*here the rest to be supplied* § 16 down to) deprives us of wealth *etc.* Therefore, we wish oh, lord! to live happily under the shelter of your hands fearless and free from troubles," and having done so

Oh, you beloved of the gods! in the city of Purimatāla king Mahabbala has ordered the commander of the army together with a large multitude of soldiers *thus* Oh, you beloved of the gods! go and raid Sālā, the forest-settlement of thieves and capture Abhaggasena, the leader of thieves, alive and having done so bring him to me. Then that commander of the army together with a large multitude of soldiers, has proceeded to come to where Sālā, our forest-settlement (lit. forest-settlement of thieves) is." Then that Abhaggasena, the leader of thieves, having heard and listened to this matter from those spies summoned the five hundred soldiers *and having done so spoke thus* "Truly oh, you beloved of the gods! in the city of Purimatāla Mahabbala (*as above* down to) has proceeded to come *etc.*" Then that Abhaggasena spoke thus to the five hundred thieves: "Therefore, it would be better if we repulse *the attack of* that commander of the army before he reaches Sālā, our forest-settlement." Then those five hundred thieves responded to Abhaggasena, the leader of thieves saying As you command." Then that Abhaggasena, the leader of thieves, got prepared abundant food, drinks, eatables and articles of taste and having done so and having taken his bath (*here the rest to be supplied* § 1 down to) and having made amendments, together with the five hundred thieves, enjoyed (4) that abundant food (4) and wine (6). *Then after*

having taken meals and after having come to the hall after meals to eat bettle-nuts etc and coming out of *it* clean and quite pure together with the five hundred thieves he put on (lit climbed) wet leather and having done so he, whose loins were girt up (*here the rest to be supplied*, down to) missiles, *producing a loud roaring* noise (*here the rest to be supplied* down to) fastened on hands, at midnight went out of Sālā the forest-settlement of thieves, and having done so, he, having taken shelter on a redoubtable fortress and thicket and having equipped himself with *abundant* food and drink for his army stood waiting for that commander of the army Then that commander of the army came to where Abhaggasena, the leader of thieves, was and having done so he even

" Oh, you beloved of the gods ! in the city of Purimatāla king Mahabbala has ordered the commander of the army together with a large multitude of soldiers *thus* Oh, you beloved of the gods ! go and raid Sālā, the forest-settlement of thieves and capture Abhaggasena, the leader of thieves, alive and having done so bring him to me. Then that commander of the army together with a large multitude of soldiers, has proceeded to come to where Sālā, our forest settlement (lit. forest-settlement of thieves) is." Then that Abhaggasena, the leader of thieves, having heard and listened to this matter from those spies summoned the five hundred soldiers and having done so spoke thus Truly oh, you beloved of the gods ! in the city of Purimatāla Mahabbala (*as above* down to) has proceeded to come *etc*" Then that Abhaggasena spoke thus to the fi e hundred thieves " Therefore, it would be better if we repulse *the attack of* that commander of the army before he reaches Sālā, our forest-settlement." Then those five hundred thieves responded to Abhaggasena, the leader of thieves saying " As you command." Then that Abhaggasena, the leader of thieves, got prepared abundant food drinks, eatables and articles of taste and having done so and having taken his bath (*here the rest to be supplied* § 1, down to) and having made amendments, together with the five hundred thieves, enjoyed (4) that abundant food (4) and wine (6). *Then* after

having taken meals and after having come to the hall after meals to eat betelnuts etc. and coming out of it clean and quite pure together with the five hundred thieves he put on (lit. climbed) wet leather and having done so he, whose loins were girt up (*here the rest to be supplied*, down to) mindless, *producing a loud roaring noise* (*here the rest to be supplied*, down to) fastened on hands, at midnight went out of Sāla, the forest-settlement of thieves, and having done so, he, having taken shelter on a redoubtable fortress and thicket and having equipped himself with *abundant* food and drink for his army, stood waiting for that commander of the army. Then that commander of the army came to where Abhayapasena, the leader of thieves, was and having done so he even began to fight with him. Then that Abhayapasena, the leader of thieves, soon defeated, crushed (*here the rest to be supplied*, down to) repulsed him. Then that commander of the army, being defeated (*as above*, down to) repulsed, *became* devoid of strength, weak, devoid of energy, devoid of manliness and valour and thinking that it was impossible to hold out against robbers returned to where the city of Pañcamāla was *and* to where king Mahādāla was, and having done so and having folded his hands (*as above*, down to) spoke thus: "Truly, oh lord! Abhayapa-sena, the leader of thieves has restored on a redoubtable fortress having equipped himself with *abundant* food and drink *for his army* hence he

could not be captured by anybody by a straight (lit. chest to chest) fight even with a very large army of horses, or that of elephants, or *that of warriors on foot (i.e. Infantry) or that of* chariots—or even with an army consisting of *all these* four parts. Therefore, he could be approached only by being taken into confidence *by means of negotiations, dissentions* (*in* an enemy's party) and valuable gifts. Those *so-called* followers of his *who are in his confidence* who create dissentions among his friends, kinsmen, near ones, relatives, acquaintances and attendants by means of abundant money gold, excellent rich treasures and wealth, and who frequently send to Abhaggasena, the leader of thieves, costly rich and valuable presents, will be able to take him into confidence.

20 Then at a certain time that king Mahabbala got to be built an excellent and very lofty mansion which was supported on hundreds of pillars, beautiful and charming to look at. Then that king Mahabbala, at a certain time, got announced a festival the admission to which was without any fees (*here the rest to be supplied*, down to) and which was to last for ten nights, and having done so he summoned his family-men and having done so he spoke to them thus : Oh, you beloved of the gods! go to Sala, the forest settlement of thieves, and there having folded your hands (*and so forth*, down to) you should

speak thus to Abhaggasena, the leader of thieves: 'Oh you beloved of the gods! in the city of Purimatāla king Mahabbala has got announced a festival the admission to which is without any fees (*here the rest to be supplied*, down to) and which is to last for ten nights, therefore, oh, you beloved of the gods! should they bring to you just here *presents such as* abundant food (4) flowers, garments, garlands and ornaments *etc*, or you would go there personally?" Then, those family-men, having folded there hands (*and so forth*, down to), responded to *these words* of king Mahabbala and having done so they, making journeys which were not very long and with comfortable halts and meals went out of the city of Purimatāla to where Sālā, the forest-settlement of thieves, was, and having folded their hands (*and so forth*, down to) spoke thus to Abhaggasena, the leader of thieves "Oh, you beloved of the gods! in the city of Purimatāla king Mahabbala (*and so forth*, down to) the admission to which is without any fees (*and so forth as above*, down to) or you would go there personally?" Then that Abhaggasena, the leader of thieves spoke thus to those family-men "Oh, you beloved of the gods! I shall personally go to the city of Purimatāla," *and then* he showed respect to those family-men and *then* dismissed them. Then that Abhaggasena, the leader of thieves, being surrounded by many friends (*and so forth as above*, down to) having taken his bath (*and*

so forth as above, down to) having made amendments and having decorated himself with all kinds of ornaments went out of Sālā, his forest-settlement (lit. the forest-settlement of thieves) and having done so he went to where the city of Purimatāla was *situated* and where king Mahabbala was and having done so having folded his hands (*and so forth as above,* down to) congratulated king Mahabbala *saying* Victory to you, victory to you and having done so presented before him a valuable (*and so forth,* down to) gift. Then that king Mahabbala accepted that valuable (*and so forth*) *gift* of Abhaggasena, the leader of thieves, and welcomed and respected Abhaggasena, the leader of thieves and dismissed him and gave him the lofty mansion as his abode of residence. Then that Abhaggasena, the leader of thieves, after being dismissed by king Mahabbala went to *the place* where the lofty mansion was *situated.* Then that king Mahabbala summoned his family-men and having done so spoke to them thus: "Oh, you beloved of the gods! go and get prepared abundant food, drinks, articles of eating and articles of taste and having done so take that abundant food (4) and wine (6) and many flowers, scents, garlands and ornaments to Abhaggasena, the leader of thieves, at the lofty mansion." Then those family-men having folded their hands (*and so forth,* down to) took *the food etc. to Abhaggasena.* Then that Abhaggasena, the leader of thieves, being surrounded by

many friends and relatives and having taken his bath (*and so forth*, down to) and having decorated himself with all kinds of ornaments ate that abundant food (4) and wine (6) and became intoxicated Then that king Mahabbala summoned his family-men and having done so spoke *to them* thus "Oh, you beloved of the gods! go and shut up the gates of the city of Purimatāla and capture Abhaggasena, the leader of thieves, alive and bring *him* to me" Then those family-men having folded their hands (*and so forth*, down to) responded to him, and shut up the gates of the city of Purimatāla and captured Abhaggasena, the leader of thieves, alive and brought him to king Mahabbala Then that king Mahabbala has thus got Abhaggasena, the leader of thieves, to be brought as an offender in this manner (*as described above* § 16) In this way oh, Goyama! Abhaggasena, the leader of thieves, experiences (*here the rest to be supplied*, down to) *the fruits* of acts done previously"

Then Goyama asked "Oh, Venerable Sir! where will Abhaggasena, the leader of thieves, go after his death at the time of surcease? Where will he be re-born?" Then the Samana replied: "Oh, Goyama, Abhaggasena, the leader of thieves, having completed his long life of thirty-seven years and being impaled on this very day when one third of the day will still remain to pass, having met with death at the time of surcease

will be re-born in the region of Ravanappabhā, in the hell having maximum *duration of life*. Then having afterwards come out from that *he will pass through various* worldly existences (*here the rest to be supplied* exactly as in *the case* of the first-Miyāputta, down to) region *of hell*. Then having come out from that he will be re-born as a pig in the city of Vānārasī, and there being deprived of life by the killers of pigs, he will be re-born as a son in the family of a rich man in that very city of Vānārasī. There he having passed his boyhood (*here the rest to be supplied* exactly as in *the case of* the first, down to) will attain liberation.

(*Here the usual* Conclusion *is to be inserted.*)

End of the Third Lecture of the First Book of the Seventh Anga called Vivāgasuyam.

Fourth Lecture

The Story of Sagada

(The Introduction to the Fourth *Lecture, in the usual terms, is to be inserted here*)

21 Truly, Jambu at that time and at that period there was a town named Sāhanjani which was possessed of wealth, well-protected and prosperous Outside that city of Sāhanjani, in the north-easterly direction, there was a park named Devaramana There, there was an old abode of the demigod Amoha. In that city of Sahanjani there was a king named Mahachanda *who was as powerful as the mountain* Mahayā etc That king Mahachanda had a minister named Susena *who was well-versed in the four expedients of winning over an enemy viz making* negotiations, *creating* dissentions *in an enemy's army*, an open attack (lit punishment) and bribery etc., and who was proficient in exercising control In that city of Sāhanjani there was a harlot named Sudansanā (*here her* description *to be given* §8) In that city of Sahanjani there dwelt a householder Subhadda who was rich (*here his remaining epithets to be supplied*) That householder named Subhadda had a wife named Bhaddā who was perfect *in every way* (*here the rest to be supplied*) That householder Subhadda had a son named Sagada, born of his wife Bhaddā, who was perfect *in every way* (*here the rest to be*

supplied). At that time and at that period there arrived on a visit the Samana, the blessed Mahâvira, the assembly and the king went out *to hear him*, the law was expounded *by the Samana*, the assembly returned. At that time and at that period *Goyama*, the eldest disciple of the Samana (*here the rest to be supplied* § 9 down to) descended in the direction of the high road. There *he saw* many elephants, horses and men and amidst those men he saw one man, accompanied by a woman, who had his neck bent down (*here the rest to be supplied* § 9 down to) *and who was being announced as an offender* by a proclamation. (*Here everything to be supplied as before* down to) The blessed one replied : Truly oh Goyama! at that time and at that period there was a city named Chhagalapura in the country of Bhârahs in this very continent of Jambuddiva. There, there was a king named Sihagiri *who was as powerful as the mountain* Mahavîi (*here the remaining to be supplied*). In that city of Chhagalpura there dwelt a shepherd named Chhania who was rich (*here the rest to be supplied*, down to) irreligious (*here the rest to be supplied* §§ 5–6, down to) difficult[1] to be pleased. That shepherd Chhania had many herds of animals such as goats, rams, rojjas, bulls, hares, pigs, young deer lions deer peacocks, buffaloes, animals which are kept in hundreds and animals which are kept in thousands, who were kept in a pen. And there many other persons

Susena, being permitted by king Mahachanda, has thus ordered the boy Sagada and the courtesan Sudarisanā to be brought to the place of execution. Truly in this way oh, Goyama! the boy Sagada experiences *the fruits of* acts done previously."

23 *Then Goyama asked*: "Oh, Venerable Sir! where will the boy Sagada go after his death? Where will he be re-born?" Then the Samaṇa answered: "Oh, Goyama! having completed his long life of fifty seven years the boy Sagada, being made to embrace an iron statue of a woman strongly heated and hence become just like a burning fire *at the time* when one third part of this very day will *still* remain to pass, will after his death at the time of surcease, be re-born as a hell being in the region of Rayanappabhā. Then having afterwards come out from it he will be re-born as a twin in the family of a Mātanga—a low-caste in the city of Rāyagiha. Then the parents of that boy after his completing the twelfth day *after his birth* will give him this name of the following description true to its sense: Let our son be Sagada by name and our daughter Sudarisanā by name. Then that boy Sagada having completed his boyhood will attain to youth and that daughter Sudarisanā having completed her girlhood will attain to youth and will be possessed of excellence and an exquisite body on account of being endowed with form,

youth and beauty Then that boy Sagada being enamoured of Sudarisanā on account of her form youth and beauty will enjoy with Sudarisanā excellent human enjoyments Then at a certain time that boy Sagada will attain to the position of a cattle-entrapper Then he will be a cattle-entrapper irreligious (*here the rest to be supplied*, §§ 5–6, down to) difficult to be pleased and he, whose actions will be of this type (*here he is to be described exactly as the cattle-entrapper Gottasaa* § 11) having accumulated great sin and having met with death at the time of surcease, will be re-born as a hell being in the region of Rayanappabhā *Then he will wander into* the worldly existence down to hells *as in the case of Miyāputta or Ujjhiyaya* Then having afterwards come out of that he will be re-born as a fish in the city of Vānārasi, and there being killed by fishermen he will be re-born as a son in the family of a rich man in that very city of Vānārasi *Then he will get* enlightenment, will become averse to worldly life, will accept monkhood will, *after his death at the time of surcease*, be re-born as a god in Sohamma heaven and will *ultimately* get liberation in the country of Mahāvideha"

(*Here the usual* Conclusion *is to be inserted.*)

End of the Fourth Lecture of the First Book
of the Seventh Anga called
Vivāgasuyam



Fifth Lecture.

THE STORY OF BAHASSAIDATTA.

(The Introduction to the Fifth *Lecture*, *as the usual term s to be inserted here.*)

24. Truly Jambû ! at that time and at that period there was a city named Kosambî which was prosperous well-protected and happy Outside *that city* there was a park Chandoyarana and a demigod Seyabhadda. In that city of Kosambî there was a king named Seyâniya *who was as powerful as the mountain* Mahayâ (*here the rest to be supplied*). *He had* a queen *named* Miyâvaî. That Seyâniya had a son named Udâyana, the prince, born of his wife Miyâdevî, who was perfect *in every way* and he was the Juvarâya-the crowned prince (*the P ince of Ivâlu, as we call it*). That prince Udâyana had a queen named Paumâvaî

That *king* Seyâniya had a family priest Somadatta who was *well-versed* in the Rra veya (Sk. Rgveda) *and the ther th ee Vedas.* That family priest Somadatta had a wife named Vasudattâ. That Somadatta had a son named Bahassaidatta born of his wife Vasudattâ who was perfect *in every way* At that time and at that period Lord Mahâvira arri ed *the s on s rest*. At that time and at that period reverend Goyama (here the rest to be supplied *exactly as in* § *9* down to) descended in the direction of

the high road and there he saw (exactly *as before* § 9, down to) elephants, horses and a man amidst the *crowd of* men *The same* thought *occured to him* and asked exactly *as before the account of that man's* former birth, and reverend Mahāvira replied "Truly oh, Goyama! at that time and at that period there was a city named Savvatobhadda in the country of Bhāraha in this very continent of Jambu, which was prosperous, well-protected and happy In that city of Savvattobhadda there was a king named Jiyasattu That king Jiyasattu had a family priest named Mahesaradatta who was well-versed in Riuvveya—Rgveda (4) down to Atthavvana—Attharvaveda Then that family-priest Mahesaradatta, for the increase of the strength and kingdom of king Jiyasattu, got captured every morning one son of a Brahmin, one son of a Kshtriya, one son of a merchant-Vais'ya, and one son of a low-caste—S'udra, and got their hearts to be taken out while they were actually alive and, thus gave offerings for the well being of king Jiyasattu Then that family priest Mahesaradatta *used to get captured and get the hearts to be taken out*, of two Brahmins, two Kshatriyas two Vais'yas and two S'udras on the eighth and the fourteenth *days of the month*, four *Brahmins, Kshatriyas, Vais'yas and S'udras* every four months, eight every six months and sixteen every year And, whenever king Jiyasatth was engaged in fighting with his enemy's army, the family priest Mahesaradatta used to get captured eight

hundred Brahman boys, eight hundred Kshatriya boys, eight hundred Vaiśya boys and eight hundred S'udra boys and used to get their hearts to be taken out while they were alive; and, thus gave offerings for the well-being of king Jiyasattu and then that enemy's army was either forthwith routed or repulsed.

25 Then that family priest Mahesardatta whose actions were of this type (*here the rest to be suppl ed* §§ 5-6) having accumulated great sin and having lived his long life of thirty hundred years and having met with death at the time of surcease was re-born in the hell in the fifth region, the maximum duration of life where is seventeen Sagarovamas. Then having afterwards come out of it he was re-born as the son of the family priest Somadatta by his wife Vasudattā in this very city of Kosambi. Then the parents of that boy after his completing the twelfth day *after* *b th* gave him this name of the following description "Because this our boy is the son of the fam l priest Somadatta by his wife Vasudattā therefore let our son be Bahassaidatta by name." Then that boy Bahassaidatta being nursed by five n rses (*h th rest to be supplied* §12, *down* t) began to grow up Then that Bahassaidatta completed his boyhood attained to youth, became educated and attained to maturity of age *to be* *d t joy pleasu s of lif* He was a dear bo fri d of the prince Udāyana, who was born

with him, brought up with him, and who played with him in dust. Then at a certain time that king Sayāṇiya met with death Then that prince Udāyana crying, weeping and sobbing and being surrounded by many kings (*here the rest to be supplied* § 11, down to) merchants and others, removed the dead body of king Sayāṇiya with great pomp and show and performed the various wordly funeral rites Then those many kings (*as above*, down to) merchants lavishly coronated that prince Udāyana as their king Then that prince Udāyana became a king *as powerful as the mountain* Mahayā (*here the rest to be supplied*) Then that boy Bahassaidatta had free access to all places, all regions and even to the inner apartments as he was performing the duty of the family priest of king Udāyana Then that family priest Bahassaidatta entering the inner-appartments at any proper or improper, not odd or odd time, at night or at twilight, at a certain time, fell into evil connection with the queen Paumāvaî, and enjoyed excellent pleasures with her Now, on the other hand king Udāyana having taken his 'bath (*here the rest to be supplied*, down to) having decorated *himelf* went to where queen Paumāvai was, and saw the family priest Bahassaidatta enjoying excellent pleasures with queen Paumāvai, and, *therefore, being* greatly enraged contractd his eye-brows in three folds on his forehead and got the family priest Bahassaidatta to be arrested by his

men, and having done so he has thus got him to be brought here to the place of execution. In this way oh, Goyama ! the family priest Bahassaidatta experiences (*here the rest to be supplied* §§ 6–7 down to) of acts done previously."

Then Goyama asked "Oh, Venerable Sir where will the boy Bohassaudatta go having met with death here ? Where will he be re-born ?" Then the Samana answered : "Oh, Goyama ! the family priest—the boy Bahassaidatta, having lived his long life of sixty four years and being impaled this very day *at the time* when one third part of the day will still remain to pass and having thus met with death at the time of sunrise, *will be re-born* in the region Bayanppabhā. Then he will wander into *worldly existences* down to the region *of hell and then having afterwards come out from that* he will be re-born as a deer in the city of Hatthinānra. There he, being killed by hunters *will be re-born* as a son in the family of a rich merchant in that very city of Hatthināura. *Then he will get* enlightenment (*here the rest to be supplied as in the case of Miyaputta*, down to) will be re-born in a celestial car in the Sohamma heaven and will get liberation in the country of Mahāvideha.

(*Here the usual* Conclusion is to be inserted)

End of the Fifth Lecture of the First Book of the Seventh Anga called Vivāgasuya[m]





Sixth Lecture

The Story of Nandivaddhana (or Nandisena).

(The Introduction to the Third Lecture in the usual terms, is to be inserted here)

26 Truly Jambū at that time and at that period *there was* a city named Mahurā, a park *called* Bhandira, a demigod *named* Sudansaṇa, a king named Sirīdāma *He had* a wife *named* Bandhusirī *They had* a son *named* prince Nandivaddhana who was perfect *in every way* and who was the crowned prince That *king* Sirīdāma had a minister named Subandhu *who was well-versed in* all the four expedients of winning over an enemy viz negotiations, dissentions (*here the rest to be supplied* § 21) That minister Subandhu had a son named Bahumittaputta who was perfect *in every way* That king Sirīdāma had a barber named Chitta As he was performing astonishing and diverse duty of a barber to king Sirīdāma, he had free access to all places, all regions and even to the harem At that time and at that period *Goyama*, the eldest *disciple* of the Samana (*here the rest to be supplied* § 9, down to), descended in the direction of the high road and *saw* (exactly *as before* § 9) elaphants, horses and men. And amidst those men he saw a man (*here the rest to be supplied* § 9, down to) surrounded by *many* men and women. Then the royal officers made him sit on a *strongly* heated iron throne

which resembled a burning flame (i.e. which was red hot), and then they lavishly coronated (!) him who was amidst those men in various ways by *strongly* heated iron jars which, therefore, resembled a burning flame, some of which were filled with *melted* copper some with *melted* tin, some with *melted* lead, some with water mixed with chunam and some with oil mixed with salts or acids Then they made him put on a red hot (lit. resembling a burning flame) necklace consisting of eighteen strings, then a *red hot* necklace of nine strings (*here the rest to be supplied* down to) a *red hot* 'patta—an ornament for the forehead—and then a *red hot* crown. *Then* the following thought (*here the rest to be supplied* exactly as in § 10 down to) : The *samana* answered: "Truly oh Goyama! at that time and at that period there was a city named Sihapura, in the country of Bharaha in this very continent of Jambuddiva, which was prosperous, well-protected and happy In that city of Sihapura there was a king named Siharaha. That king Siharaha had a jailor named Dujjoha a who was irreligious (*here the rest to be supplied*, down to) difficult to be pleased. That jailor had these articles, for use in the jail for extortion of prisoners, of the following description viz. many iron pots—kundis some of which were full of copper, some full of tin, some full of lead, some full of water mixed with chunam and some full of oil mixed with salts or acids *all of* which were kept burning on fire.

That jailor Dujjohana had many 'uttiyās'–big earthen pots with their necks like those of camels—some of which were filled with the urine of horses, some with that of elephants, some with that of cows, some with that of buffaloes, some with that of camels, some with that of goats and some with that of rams and *all of these* were completely filled That jailor Dujjohana had many heaps and collections of hand-cuffs, fetters for feet, 'hadis' –massive wooden frames to fasten on the feet of a prisoner, shackles and iron chains which were lying scattered That jailor Dujjohana had many heaps and collections of many bamboo-creepers, cane-creepers, tamarind–creepers, whips with fine leathern straps, ordinary whips and straps made from hemp That jailor Dujjohana had many heaps and collections of slabs of stones sticks, clubs and small anchors of iron or stone. That jailor Dujjohana had many heaps and collections of threads, ropes nooses and ropes made of hair That jailor Dujjohana had many heaps and collections of swords, saws, razor-blades and 'kalambachirapattas—kinds of weapons' That jailor Dujjohana had many heaps and collections of iron nails bamboo-pegs leathern straps and weapons resembling scorpian strings—'allapalla That jailor Dujjohana had many heaps and collections of small needles big needles and small iron clubs That jailor Dujjohana had many heaps and collections of small razors for shaving small razors for cutting of nails nail-cutters cutters of nails

and blades of Darbha grass. Then that jailor got captured many thieves, debauchees, pick-pockets, king's offenders, debtors, killers of children, killers of persons by taking them into confidence, gamblers and rogues, and having done so he made them lie on their backs, made them open their mouths with an iron bar and made some of them drink melted copper some *melted* tin, some *melted* lead, some *heated* water mixed with chunum, some *heated* oil mixed with salts or acids and some he made to bathe with that *very oil*. He made others lie down on their backs and made some drink the urine of horses, some that of elephants, (*here the rest to be supplied as above* down to) and some that of rams. He made others fall down on their belly and to some he gave lashes of whips with a 'chhada chadda sound, to some he gave excessive pain with the same, some he hand-cuffed, some he fastened with fetters on feet, some he fastened on hadis, some he put into shackles, he forced some to contract and break *their limbs etc.*, some he chained with iron chains, he cut off the hands of some (*and so forth*, down to) some he wounded with weapons, some he got to be beaten by means of bamboo-creepers (*here the rest to be supplied as above* down to) and some with straps made from hemp Others he made to lie down on their backs and got slabs of stones to be put on their bellies and then got sticks to be put *upon these slabs* and having done so he asked his men to give a good shaking to the offenders and some

of them he got to be bound in hand and feet by means of threads (*here the rest to be supplied as above*, down to) ropes made of hair and then put them down in a well with their heads down and made them drink water, some he caused to bleed by means of swords (*here the rest to be supplied as above*, down to) 'kalambachirapattas' and made them bathe with oil mixed with salts or acids, some he made to thrust nails and bamboo-pegs on their foreheads, collar bones, elbows, knees and heels and made them thrust *on the remaining parts of their body, those* weapons resembling scorpian stings, some he made to thrust needles and blades of Darbha grass on the fingures of their hands and feet by means of small hammers and made them rub on the ground, some he caused to bleed in their body by means of small razors (*here the rest to be supplied as above*, down to) nail-cutters and made them cover their bodies with wet Darbha and Kusa grass and made them sit in the sunshine and when they (the Darbha and the Kusa grass) were dry, pulled them out (*so that the skin would begin to bleed*) producing 'chhada chhadda' sound

Then that ruler Dujjohana whose actions were of this type, having accumulated great sin and having lived his long life of thirty-one years and having met with death at the time of surcease, was re-born as a hell-being in the sixth region of

hell the maximum duration of life where is twenty two Sāgarovamas.

27 Then having afterwards come out from that he was born as a son in the womb of Bandhusiri the queen of the king Siridāma in this very city of Mahurā. Then Bandhusiri, after full nine months *of her pregnancy* were over (*here the rest to be supplied* down to) gave birth to a son. Then after his completion of the twelfth day *after his birth* his parents gave him this name of the following description : " Let our son be Nandisena by name." Then that prince Nandisena being surrounded by five nurses (*here the rest to be supplied* § 12, down to) began to grow up. Then that prince Nandisena completed his boyhood (*here the rest to be supplied* § 12, down to) became a youth and became a crowned prince. Then that prince Nandisena, being greedy of the kingdom (*here the rest to be supplied* §§ 5–6 down to) harem, desired to kill king Siridāma (his own father) and wished to himself enjoy and protect the royal sovereignty. Then the prince Nandisena awaited the several opportunities (lit. weak points, holes and drawbacks) of *killing* king Siridāma. Then that prince Nandisena not getting any opportunity (lit. weak point) of *killing* king Siridāma, at a certain time, sent for the barber Chitta and having done so spoke to him thus : " Oh, you beloved of the gods ! you have got free access to all places, all regions and

hell the maximum duration of life where is twenty two Sāgarovamas.

*7 Then having afterwards come out from that he was born as a son in the womb of Bandhusiri the queen of the king Siridāma in this ery city of Mahurā. Then Bandhusiri, after full nine months *of her pregnancy* were over (*here the rest to be supplied* down to) gave birth to son. Then after his completion of the twelfth day *after his birth* his parents gave him this name of the following description : "Let our son be Nandisena by name. Then that prince Nandisena being surrounded by e nurses (*he e h re t t be upp ed* § 12, down to) began to grow up Then that prince Nandisena completed hi ho bood (*here the rest to be s pplied* § 1.. lown to) lev me youth and became a crowned prin Then that prince Nandisena, being greely f the k ng lom (*he th st to be supplied* § low to) harem desired to kill king lāma (h wn f ther) and wished to himself p and protect the royal so ereignty Then the pri N i sena waited the several opportunities t w ak points, holes and drawbacks) of *kil g* king dāma Then that prince Nandisena not getting any opportunity (lit. weak point) of *k il ng king* Siridama, at a certain time, sent for the barber Chitta and ha ing done so spoke to him thu Oh, y u beloved of the gods! you h got free acce to all places, all regions and

previously. Then Goyama asked : " Where will the prince Nandisena go having gone from here after having met with death at the time of *succease ?* Where will he be re-born ?" *The Samana* answered : Oh, Goyama ! the prince Nandisena, having lived his long life of sixty years and having met with death at the time of succease, will be re-born in the region of Rayanappabhā. *Then he will wander into worldly existence as in the case of Miyaputta or Ujjhiyaya.* Then he will be re-born as a fish in the city of Hatthināura. There he, being killed by fishermen, *will be re-born* in the family of a rich merchant in that very *city of Hatthināura. Then he will get* enlightenment, will go to Sohamma heaven and will get liberation in the country of Mahāvideha, will be finally enlightened, will be liberated, will get perfect bliss and will put an end to all miseries.

(*Here the usual* Conclusion *is to be inserted*)

End of the Sixth Lecture of the First Book of the Seventh Anga called Vivāgasuyam.

Seventh Lecture

The Story Of Umbaradatta

(The Introduction to the Third *Lecture in the usual terms, is to be inserted here*)

28 Truly, Jambu at that time and at that period *there was* a city named Pādalasanḍa, a park named Vanasanda and a demigod *named* Umbaradatta In that city of Pāḍalsanḍa there was a king named Siddhatha In that city of Pāḍalasanda there was a householder *named* Sāgaradatta who was rich *and prosperous He had* a wife named Gangadattā That Sāgaradatta had a son named Umbaradatta by his wife Gangadattā, who was perfect *in every way (here the rest to be supplied,* down to) with all his five senses *fully developed without any deficiency* At that time and at that period *Lord Mahāvīra* arrived *there* on a visit (*here the rest to be supplied* § 3, down to) the assembly returned At that time and at that period reverend Goyama (*here the rest to be supplied* exactly *as in* § 4, down to) went to where the city of Padalasanda was and entered the city of Pādalasanda by the eastern gate and there he saw a man suffering from itching, leprosy, dropsy (lit having two bellies), fistula, piles, cough, asthma, intumescence swelling of face and hands, decaying of toes and decaying of ears and nose, the sores on whose body were dripping with pus and watery blood ('rasivā') the worms pricking

the sores which were oozing out pus and blood from whose ears and, nose water was oozing out, who was every moment vomitting out morsels of pus blood and worms, who was producing harsh and piteous unpleasant voice, whose path was difficult to be approached on account of a collection of swarms of flies, whose head was greatly full of sores, who had put on patched rags, who had in his hand a broken earthen cup-mallaga and a broken earthen pot, and who was making his livelihood by begging (lit. by saying 'give me food') at *every* house Then reverend Goyama wandered *for alms* in high as well as low families and accepted enough of it and went out of *the city of* Pādalasanda and went to where the blessed Samaṇa, *Mahāvira* was showed him the alms and showed it to him again and again and being permitted by the Samana (*here th rra to b supplied* down to) *he took food w thout any attachment o l king f r that food but simply o l p himself aliv* as a snake takes to the hole (*o he took his food as if without ill rin; the f od t touch the cavity of his mouth h ng pathy to taste* just a a snake enters into its hole without touching the ide of the hole), nd pas-d his time by making himself engrossed in self-control and penance.

Then reverend Goyama on a second occasion at the time of breaking the two days fast (lit. the fast in which six meals are cut off) in the

first 'Porisi'—a period of three hours (lit human shadow used to indicate time) engrossed in the study of sacred texts (*here the rest to be supplied* § 9 down to) entered the city of Pādalasanda by the southern gate and saw that very man suffering from itching (*here the rest to be supplied exactly as above*, down to) passed his time by *making himself engrossed in* self control and penance Then on a third occasion that Goyama *at the time of breaking* the two days fast (*here the rest to be supplied* exactly *as above*, down to) entered the city of Pādalasanda by the western gate and saw that very man who was suffering from itching (*here the rest to be supplied*) Then on a fourth *occasion* at the time of breaking the two days' fast he *entered* through the northern gate (*here the rest to be supplied as above*) *and saw that very man* Then the following idea occured to him "Oh this man (*here the rest to be supplied* § 4, down to) of acts done previously, and spoke thus "Truly, oh, Venerable Sir! I, at the time of breaking the two days' fast (*here the rest to be supplied as above*, down to) for wandering for alms went to where the city of Pādalasanda was and having done so I entered Pādalasanda by the eastern gate There I saw a man who was suffering from itching (*here the rest to be supplied as above*, down to) making his livelihood *by begging* Then on the second occasion of breaking the two days' fast I entered through the southern gate. *Then*

on the third occasion of breaking the two days fast I entered through the Western *gate*. In the same manner on a fourth *occasion* at the time of breaking the fast I entered through the northern gate and saw that very man who was suffering from itching (*here the r st to be supplied as above*, down to) making his livelihood by begging and an idea occurred to me of asking your Lord about his previous birth. *Then the Samana* answered: "Truly oh, Goyama! at that time and at that period there was a town named Vijayapura, in the country of Bharaha in this very continent of Jambuddiva, which was prosperous, *well-protected and happy*. In that city of Vijayapura there was a king named Kanagaraha. That king Kanagaraha had a physician named Dhannantari who had studied the eight branches of the science of medicine. They are as follows: (1) the science of nursing children, (2) the science of medicine dealing with the cure of the diseases of nose, ear etc., (3) the science of surgeory (4) the science of the cure of bodily diseases, (5) the science of cure for poisons, (6) the science of warding off evil spirits, (7) the science of elixirs of life, and (8) the science of the medicine to secure manly power. He was a skillful hand, he was a happiness-giving hand and he was a quick hand. Then that physician Dhannantari used to prescribe meat preparations to king Kanagaraha, to his harem, and to many kings (*here the rest to be supplied* §§ 5-6 down to) merchants and to many weak persons, sick

persons, patients, diseased persons having guardians or no guardians, and to the ascetics, Brahmins, beggars, beggars carrying human skulls as their begging bowls, beggers in rags, and to other sick persons To some of these he prescribed the flesh of fish, to some that of a tortoise, to some that of a crocodile, to some that of an alligator, to some that of a 'sumsumāra' crocodile, to some that of a goat, in this way to others that of a ram, a 'rojza,' a hog, a deer, a hare, a cow or a buffalo, to some that of a 'tittira' bird, to some that of sparrows, 'lavaka' birds, pigeons, hens, peacocks and that of many other water animals, land animals and birds (lit animals moving in the sky) etc, and that physician Dhanvantari, himself, used to eat and taste the flesh of those many fish (*here the rest to be supplied as above down to*) that of peacocks and that of many water animals, land animals and birds, which was fried, baked and roasted *together with* wine (6)

on the third occasion of breaking the two days fast I entered through the Western *gate*. In the same manner on a fourth *occasion* at the time of breaking the fast I entered through the northern gate and saw that very man who was suffering from itching (*here the rest to be supplied as above*, down to) making his livelihood by begging and an idea occoured to me of asking your Lord about his previous birth. *Then the Samana answered:*

Truly oh, Goyama ! at that time and at that period there was a town named Vijayapura, in the country of Bhārahe in this very continent of Jambuddiva, which was prosperous, *well-protected and happy* In that city of Vijayapura there was a king named Kanagaraha. That king Kanagaraha had a physician named Dhannantari who had studied the eight branches of the science of medicine. They are as follows (1) the science of nursing children (2) the science of medicine dealing with the cure of the diseases of nose, ear etc., (3) the science of surgeory (4) the science of the cure of bodily diseases (5) the science of cure for poisons, (6) the science of warding off evil spirits, (7) the science of elixirs of life, and (8) the science of the medicine to secure manly power. He was a skilful hand he was a happiness-giving hand and he was a quick hand. Then that physician Dhannantari used to prescribe meat preparations to king Kanagaraha, to his harem, and to many kings (*here the rest to be supplied* §§ 5-6, down to) merchants, and to many weak persons, sick

sands and having done so went to where a pond was and having done so brought many flowers, garments, scents, garlands and ornaments on the bank of the pond, and having done so she plunged into the pond and took her bath in it and enjoying in the water she completed her bath, put on Kautaka marks (marks on the cheek, forehead etc. to ward off evil.), auspicious things like curds and rice-grains and performed expiatory rites, kept her clothes wet after bath (doing which at the time of worship is considered specially sanctifying) and came out of the pond, and took those flowers etc., and having done so, she went to where the abode of the demigod Umbaradatta was and at his sight (i.e. of course, at the sight of the idol of the deity) bowed down to him and having done so she touched him with a bunch of wool wiped him off with it, sprinkled him with a stream of water and *then* wiped off his body by a scented, soft and delicate piece of cloth and having done so she dressed him with white garments and decorated him with excellent (lit. costly) flowers, garments, garlands, scents ointments and waved (lit. burnt) the incense *before him* and spoke to him thus: "Oh, you beloved of the gods! if I shall give birth to a son or a daughter" (*here the rest to be supplied as above* down to) begged his favour and having done so she returned into that very direction from which she came.

Now that physician Dhanvantari having

afterwards come out of that hell, was born as a son in the womb of the house'wife Gangadattā in the city of Pādalasanda in this very continent of Jambuddiva Then when full three months *of her pregnancy* were over the following thought occured to that house wife Gangadattā "Blessed, indeed, are those *mothers* (*here the rest to be supplied as above,* down to) they have well-earned the fruits of their human lives who get prepared abundant food, drinks, eatables and articles of taste, and having done so, being surrounded by many friends (*here the rest to be supplied as above,* down to) and having taken that abundant food, drinks, eatables and articles of taste, go through the midst of the city of Pādalasanda and having done so go to where the pond is, and having done so plunge into the pond and having taken their bath (*here the rest to be supplied as above,* down to) having performed expiatory rites eat that abundant food, drinks, eatables and articles of taste together with many friends, caste-fellows (*here the rest to be supplied as above,* down to) satisfy their pregnancy-desire." She thought so and having done so, the next day (*here the rest to be supplied,* down to) *when the sun was* shining she went to where the householder Sāgardatta was and having done so she spoke to the householder Sāgardatta thus · "Blessed are those mothers (*here the rest to be supplied as above,* down to) satisfy their pregnancy-desire *etc.*

Therefore, I wish (*here the rest to be supplied as above*, down to) to satisfy *my pregnancy desire*." Then that householder Sāgardatta approved of this desire of his wife Gangadattā. Then that Gangadattā being permitted by the householder Sāgardatta, got prepared abundant food, drinks, eatables and articles of taste and wine (6) and got to be taken with her many flowers (*and so forth as above* down to) *and being surrounded* by many (*and so forth as above* down to) took her bath and having given offerings *went* to where the abode of the demigod Umbaradatta was (*and so forth as above* down to) waved (lit. burnt) incense and went to where the pond was. Then, those friends (*and so forth as above*, down to) women decorated Gangadattā, the wife of the householder with all *kinds of* garments and ornaments. Then that housewife Gangadattā satisfied her pregnancy-desire *by eating* that abundant food, drinks, eatables and articles of taste together with wine (6) in the company of those friends and caste-fellows as well as many other ladies of the city and having done so she returned into that very direction from which she came. *Then* that Gangadattā the wife of the householder whose pregnancy desire was satisfied, bore that foetus very happily. Then that house-wife Gangadattā, when full nine months *of her pregnancy* were over (*here the rest to be supplied* down to) gave birth to *a son. Then his* (i.e. the son's) *parents performed* Thilvadiyā (*here the rest to be*

supplied § 18, down to) 'Because this son was obtained by us through the favour of the demi-god Umbaradatta therefore let the son be 'Umbar-datta' by name." Then that boy Umbardatta being nursed by nurses began to grow up Then that householder Sāgaradatta met with death at the time of surcease (exactly as in the case of the merchant Vijayamitta § 12) Gangadattā also *met with death like Subhaddā* (§ 12) Umbaradatta was driven out (*here everything to be under-stood* as in the case of Ujjhiyaya § 12) Then at a certain time sixteen diseases simultaneously attacked the body of that boy Umbaradatta They are as follows – 1 asthma, 2 cough (*here the rest to be supplied* §§ 5–6, down to) leprosy Now that boy Umbaradatta, being attacked by the sixteen diseases, thus wanders with his hands decayed (*here his description to be given as before*) In this way, oh, Goyama! Umbaradatta experiences (*here the rest to be supplied* §§ 6–7, down to) of acts done previously Then Goyama asked "Where will the boy Umbaradatta go after having met with death at the time of surcease? Where will he be re-born?" Then the Samana answered "Oh, Goyama! the boy Umbaradatta, having lived his long life of fifty two years and having met with death at the time of surcease, will be re born as a hell-being in the region of Rayanappabhā *Then he will wander into* worldly existence (exactly *as in the case of* Miyāputta, down to) will be re born in

the region of hell. Then *having afterwards come out of that* he will be re-born as a hen in the city of Hatthinaura, and being killed in an assembly of persons (or in a yard) will be re-born in the family of a rich merchant in that very city of Hatthināura. *Then he will get* enlightenment, *will go to* Sohamma heaven and will be liberated in the country of Mahāvideha.

(*Here the usual* Conclusion is to be inserted)

End of the Seventh Lecture of the First Book of the Seventh Anga called Vivāgasuyam.

Eighth Lecture

The Story Of Soriyadatta

(The Introduction to the Eighth *Lecture in the usual terms, is to be inserted here*)

29 At that time and at that period *there was* a city *named* Soriyapura, a park *named* Soriyavadimsaga, a demigod *named* Soriya and a king named Soriyadatta Outside that city of Soriyapura in the north-easternly direction there was a settlement of fishermen There, there dwelt a fisherman named Samuddadatta who was irreligious (here the rest to be supplied, down to) difficult to be pleased That Samuddadatta had a wife named Samuddadattā who was perfect in *every way* (*here the rest to be supplied*, down to) with *all* the five organs of sense *fully developed without any deficiency* That Samuddadatta had a son named Soriyadatta born of his wife Samuddadattā who was perfect *in every way* At that time and at that period Lord *Mahāvira* arrived there on a visit (*here the rest to be supplied* § 3, down to) the assembly returned At that time and at that period the eldest disciple *of the Samana* (*here the rest to be supplied* § 9, down to) having taken sufficient alms from families high, low and middle, went out of the city of Soriyapura. And wandering not very far from nor very near that settlement of fishermen he saw one man, amidst a large croud of persons, who was emaciated, hungry, lean, covered with bones and skin (*but possessing no flesh*), very lean, clad in black clothes, who was uttering harsh

and pathetic words on account of a fish-bone stuck into his throat and who was vomitting every now and then morsels of pus, blood and worms. Then thus thought *occurred to reverend Goyama (here the rest to be supplied* § 4, down to) of acts done previously. He thought so and having done so *he went* to where the blessed Samana *Mahāvīra* was *(here the rest to be supplied* § 4, down to) asking of his previous birth *(here the rest to be supplied* §§ 5–6 down to) the reverend Samana Mahāvīra spoke: "Truly oh, Goyama! at that time and at that period there was a city named Nandipura in the country of Bhāraha in this ery continent of Jambuddiva. *There ruled* king Mitta. That king Mitta had a cook named Siria who was irreligious *(he e the rest to be supplied* §§ 5–6 down to) difficult to be pleased. Many fishermen, hunters and bird-catchers of that cook Siria, who were paid wages either in cash or in food, used to kill every morning many 'sanhamachha' fish—small fine fish *(here the rest to be supplied* down to) 'padāgas—a kind of fish and 'sapadāgas—also kind of fish as well as goats *(here the rest t be pplied* §§ 21–22, down to) buffaloes as well as many tittira birds *(here the rest to be supplied* § 17 down to) peacocks, and used to bring them before the cook Siria. And many other 'tittira birds *(here the rest to be s pplied as here* down to) peacock of his were kept shut up in a cage; and many other men *of that cook S ria*, who were paid wages either in cash or in food used to kill, by cutting

of their wings, those numerous 'tittira' birds (*here the rest to be supplied as above* down to) peacocks and used to bring them before the cook Siria. Then that cook Siria used to prepare the meat of the various water-animals, land animals and birds into small pieces as follows :— the fine small pieces of flesh, round pieces of flesh, long pieces of flesh, short pieces of flesh, pieces of cold-cooked flesh, pieces of flesh naturally cooked, pieces of flesh cooked rapidly, pieces of flesh cooked in the air, 'kāla' pieces of flesh—a particular preparation of fish, 'heranga' pieces of flesh—a kind of fish preparation, pieces of fish mixed with curds—'mahitthas', pieces of flesh seasoned with the juice of 'amalaka', pieces of flesh seasoned with the juice of grape fruits—'muddiyā', pieces of flesh seasoned with the juice of 'kavittha' fruits, pieces of flesh seasoned with pomgranates—'dālima,' pieces of flesh seasoned with fish—which he got prepared by frying, baking and roasting. And he used to get prepared many other *juices*—the juices *of the flesh* of fish, the juices *of the flesh* of deer, the juices *of the flesh* of 'tittira' birds (*here the rest to be supplied as above,* down to) the juices *of the flesh* of peacocks, as well as abundant food and green (i.e. fresh) vegetables, and having done so he used to take them into the kitchen hall of king Mitta at the time of dinner, and that cook Siria, himself, also used to eat those many (*here the rest to be supplied* as above, down to) the juices of the water animals, land animals and

gods! go and proclaim aloud in the meeting-places (*here the rest to be supplied* §§ 5–6 down to) roads thus: Truly oh you beloved of the gods! a fish-bone has got into the throat of Soriyadatta and therefore the fisherman Soriyadatta will give abundance of wealth to any physician (6) who would extract the fish-bone out of his neck." Then the family members proclaimed accordingly Then many physicians (6) heard this proclamation while it was being announced, and having done so they went to the house of Soriyadatta and went to where the fisherman Soriyadatta was *lying* and making use of their 'Four Talents' viz. (1) Intuiti e–Autapattiki (2) *D sc rl ned–Vainay ki* (3) *the talent cquired by Practice–Karmaj* and (4) *Developed talent or the talent required by mat rity of age–Parinamik* they tried to extract the fish-bone out of the neck of the fisherman Soriyadatta by means of omitting medicines to vomit a pain-giving treatment (*such as by anse striking or rubbing hard the d seased part of the body*) swallowing of morsels, Salindhharana–taking out of the dart with the help of some medical instruments and removing the dart with the help of some medicines But they were not able to extract or remove it (in le). Then the several physicians (6), when they were not able to extract the fish-bone from

F f ll nd det iled explanation on these Four T len सत्बुद्धि It ll dcd t l Jal books and the er fll ra l g l m ref to tl notes on tl same m l m Ed on of Nirbl i Jlakal A I art I. pp θ t 25

the neck of Soriyadatta, being tired (*here the rest to be supplied* 5–6, down to) went into that very direction from which they came Then that fisherman Soriyadatta, who was abandoned by doctors and to whom medicines were of no avail, being greatly tormented by that pain has become emaciated (*here the rest to be supplied as before*, down to) wanders. In this way oh, Goyama ! Soriyadatta experiences (*here the rest to be supplied* § 13, down to) of acts done previously." *Then Goyama asked* "Oh, Venerable Sir ! where will the fisherman Soriyadatta go having met with death here at the time of surcease ? Where will he be re-born ?" *Then the Samaṇa answered* : "Oh, Goyama ! having lived his long life of seventy years and having met with death at the time of surcease, *he will be re-born* in the region of Rayaṇappabhā and *will wander* into *worldly existence* exactly as in the case of Miyāputta *down to* the region *of hell*, and then having afterwards come out of it he will be re-born as a fish in the city of Hatthināura Then being killed by fishermen *he will be re-born* in that very *city as a son* in the family of a rich merchant, will get enlightenment, will go to Sohamma heaven and will be finally liberated in the country of Mahāvideha

(*Here the usual* Conclusion *is to be inserted*)

End of the Eighth Lecture of the First Book of the Seventh Anga called Vivāgasuyama

The Ninth Lecture.

The Story of Devadattā.

(The Introduction to the Ninth *Lecture in the usual terms is to be inserted here.*)

80 Truly oh, Jambû ! at that time and at that period there was a city named Rohidaa which was prosperous, well protected and happy *In it there* was a park *called* Pudhavivadansaa, a demigod *named* Dharana, a king *named* Vesamanadatta, *his* queen *named* Siri and the boy Pûsanandi who was the crowned prince. In that city of Rohidaa there dwelt a householder named Datta who was rich *and prospero s He had* a wife named Kanhasiri. That Datta had a daughter named Devadattā by his wife Kanhasiri, who was perfect in every way (*here the rest to be supplied*, down to) possessed of excellence and having an exquisite body At that time and at that period Lord Mahāvira arri ed on a isit (*here the rest to be supplied* §§ 3-4 down to) the assembly returned. At that time and at that period the eldest disciple *f the Samana* who was observing the two days fasts (*here the rest to be supplied* § 9 down to) descended in the direction of the high road and saw elephants, horses and men (*exactly as in* § *9*) And amidst those men he saw a woman who was bound with her neck bent lown whose ears and nose were cut off (*here the rest t be supplied* § 9 down to) being impaled on the gallows. Then the following idea occured *to Goyama* (and went

away exactly *as before* § 10, down to) spoke thus "Oh, Venerable Sir! who was this woman in her previous birth? *The Samana answered* "Truly, oh, Goyama at that time and at that period there was a city named Supaittha in the country of Bhāraha in this very continent of Jambûddiva, which was properous, well protected and happy. Mahasena *was its* king. That king Mahasena had an inner-appartment consisting of one thousand queens such as Dhāriṇī and others. That king Mahasena had a son named Sihasena, the prince, by his wife Dhāriṇī, who was perfect in every way and who was the crowned prince. Then at a certain time the parents of that prince Sihasena got to be built five hundred excellent palaces which were lofty (*here then remaining epithets to be supplied*). Then at a certain time they made the prince Sihasena accept the hands of five hundred excellent princesses such as Sāmā and others on one and the same day. Then they offered him excellent gifts in five hundreds. Then that prince Sihasena enjoyed with those five hundred queens such as Sāmā and others. Then at a certain

heed to them). Then the four hundred ninty nine (499) mothers of those remaining four hundred and ninty nine queens, having got the intelligence about this matter that the king Sihasena, *their husband, thus, being greatly enamoured of* the queen Sāmā, did not honour or pay heed to their daughters and passed his time without honouring or paying heed to them, *thought thus* "It is good for us therefore, to kill the queen Sāmā by means of fire, poison or weapons." They thought so and awaited the *several* opportunities (lit. intervals, weak points and holes) of *killing* queen Sāmā. Then that queen Sāmā, getting intimation about this matter spoke thus "Truly oh lord! the five hundred mothers of my five hundred co-wives *having got the intelligence about this matter and so forth as above down to*) spoke thus to each other Truly Sihasena (*here the rest to be supplied as above down to*) *await the opportunities.* Therefore, I don't understand by what wretched death they will kill me," and having done so she, greatly afraid as she was, went to where the Anger-house 'kovagharа (a room or house where queens pass their time when angry) was and having done so she began to brood over the matter being depressed at heart. Then that king Sihasena, coming to know about this matter went to where the Anger-house was and where queen Sāmā was and having done so he found queen Sāmā brooding over the matter being depressed at heart, and having done so he spoke thus Oh, you beloved of the gods! why

do you brood over being depressed at heart?" Then that queen Samā, being thus spoken to by king Sihasena, spoke thus to king Sihasena breathing angrily" Truly, oh, lord! The four hundred ninty nine mothers of my four hundred ninty nine co-wives having got the intelligence about the matter that Sāmā (*and so forth as above,* down to) summoned each other and spoke thus "Truly king Siharaha, being greatly enamoured of queen Sāmā, does not honour our daughters and they, therefore await the opportunities *of killing me* Therefore, I don't know *by what wretched death they will kill me and therefore* being greatly afraid I brood over" Then that king Sihasena spoke thus to queen Sāmā "Oh, you, beloved of the gods! do not be dejected at heart and brood over I shall so try that there will be no pain or trouble to you from anywhere." And thus he consoled her by those sweet (6) words and then returned, and having done so he summoned his family men and having done so he spoke to them thus "Oh, you, beloved of the gods! go and erect a lofty mansion outside the city of Supaittha which would be supported on hundreds of pillars, which would be pleasant to look at (4) and report to me about *the carrying out of* this order Then those family-men with folded hands (*here the rest to be supplied,* down to) responded to this and having done so they erected a lofty mansion in the western direction which was supported on hundreds of pillars and which was pleasant (4),

and having done so they went to where king Sihasena was, and having done so they reported to him about the carrying out of that order. Then at a certain time that king Sihasena invited four hundred and ninty nine mothers of the four hundred ninty nine queens. Then the four hundred ninty nine mothers of those four hundred ninty nine queens, being invited by king Sihasena, having put on all kinds of ornaments, went, with all possible pomp, to where the city of Supaittha was and to where king Sihasena was. Then that king Sihasena offered them the lofty mansion as a place for residence. Then that king Sihasena summoned his family men and having done so spoke to them thus " Oh, you beloved of the gods ! go and bring abundant food (4) and many flowers, garments, scents, garlands and ornaments and present them at the lofty mansion. Then those family men did so. Then the four hundred and ninty nine mothers of those four hundred and ninty nine queens decorated themselves with all kind f ornaments, ate (4) that bundant food (4) and wine (6) and passed their time in singing and dancing. Then at mid-night that king Sihasena, being surrounded by many persons, went to where the lofty mansion was and having done so he shut the doors of the lofty mansion and set fire on all its sides. Then the four hundred and ninty nine mothers of those four hundred and ninty nine queens, being burnt (by the setting on of fire) by king Sihasena, crying, weeping and so-

bbing, finding no protection and having no shelter, met with death Then that king Sihasena, whose actions were of this type (4), having accumulated great sin and having lived his long life of thirty four hundred years and having met with death at the time of surcease, was re-born in the sixth region of hell, the maximum duration of life where is twenty two Sāgarovamas Then having afterwards come out of it he was re-born as a daughter in the womb of Kannasiri the wife of the householder Datta in this very city of Rohidaa Then when full nine months *of her pregnancy* were over (*and so forth*, down to) she gave birth to a daughter who was tender and beautiful Then the parents of that daughter, when she completed the twelfth day *after her birth, got prepared* abundant food (4) (*here the rest to be supplied* § 18, down to friends, caste-fellows *and so forth* down to) and gave her the name thus "Let our daughter be Devadattā by name " Then that Devadattā, being nursed by the five *kinds of* nurses (*here the rest to be supplied* § 12, down to) grew up Then that girl Devadattā, having completed her girlhood, became greatly possessed of excellence and an exquisite body on account of youth, form and beauty (*and so forth*). Then at a certain time that girl Devadattā, having taken her bath (and so forth § 18, down to) having decorated herself and being surrounded by many dwarfs, engaged herself in playing with a golden ball in an open space Now, on the

other side, king Vesamanadatta, having taken his bath (and so forth § 18, down to) having decorated himself and having mounted a horse, passed, while wandering in the course of his horse-ride, in the vicinity of the house of the householder Datta. Then that king Vesamana, (*and so forth as above* down to) *while* passing in the vicinity saw the girl Devadattā playing with a golden ball in an open space; and being struck with wonder at the youth and beauty of the girl Devadattā, he summoned *his* family men and having done so he spoke thus : " Oh, you beloved of the gods ! whose daughter is this girl and what is her name ? " Then those family-men, having folded their hands, spoke thus to king Vesamana Oh, lord ! she is a girl named Devadattā, the daughter of the householder Datta born of his wife Kannasiri, and she is possessed of excellence and an exquisite body on account of form, youth and beauty Then that king Vesamana, after having returned from his horse-ride, summoned his men who were in his confidence and trustworthy and having done so he spoke to them thus : " Oh, you beloved of the gods ! go and get (lit. choose) the girl Devadattā, the daughter of Datta born of his wife Kannasiri, as the wife of the crowned prince Pūsanandi even if she requires a dowry of my whole kingdom. Then those men, who were in his confidence and trustworthy being greatly pleased on account of being thus

spoken to by king Vesamana, responded to his words with folded hands *and so forth*, and having done so, they, having taken their bath (*and so forth* § 18, down to) and having put on excellent garments and ornaments, went to where the house of Datta was Then that householder Datta saw those men coming and having done so and being greatly pleased, he got up from his seat and having done so he moved seven or eight steps *forward* and honoured (lit invited) them with seats, and having done so he spoke thus to those confidential and trustworthy persons who were seated on excellent comfortable seats "Oh, you beloved of the gods ! tell me what is the purpose of your coming *here* " Then those king's men spoke thus to the householder Datta : "Oh, you beloved of the gods ! we propose (lit choose) the girl Devadattā, your daughter born of your wife Kanhasiri, as the wife of the crowned prince Pūsanandi. Therefore, if you think oh you beloved of the gods ! that this union (of Pūsanandi and Devadattā) is proper, good, praiseworthy and suitable, then give Devadattā as a wife to the crowned prince Pūsanandi; *and* tell, oh, you beloved of the gods ! what dowry should we give ? " Then that Datta spoke thus to those confidential and trustworthy men : "Oh, you beloved of the gods ! this itself is the dowry to me that king Vesamana favours me in this manner, my daughter being *only* prognostic to it. " and *then* he honoured those trustworthy men

with abundant flowers, garments, scents, garlands and ornaments and having done so he dismissed them. Then those confidential men went to where king Vesamana was and having done so they revealed to him this account. Then at a certain time that householder Datta got prepared, on an auspicious tithi (a lunar day), karana (a division of the day there being eleven karanas), day lunar mansion and moment, abundant food (4) and having done so he invited *his* friends caste-fellows (*and so forth*), and having taken his bath (*here the rest to be supplied* § 18, down to) having made amendments and having his seat on an excellent comfortable seat and being surrounded by those friends, caste-fellows (*and so forth*), he passed his time *happily* enjoying that abundant food (4) and after having taken his meals and after having come to the hall after meals to eat bettle-nuts etc., he honoured those friends, caste-fellows, kinsmen (*and so forth*) who had come there with abundant flowers, scents, (*and so forth* down to) ornament and having done so he made his daughter Devadattā who had taken her bath and who had decorated herself, to ascend palanquin which was carried by thousand men, and having done so he, being surrounded by a very large number of friends (*and so forth*) and with all his pomp and show (lit. prosperity)—(*here the rest to be supplied* down to) porducing a great sound of drums, went right through the midst of

the city of Rohida to where the residence of king Vesamana was and where king Vesamana was, and having done so he, with folded hands (*and so forth*), congratulated him, and having done so he took the bride Devadattā to king Vesamana Then that king Vesamana saw that bride who was brought to him and having done so, being greatly pleased, he got prepared abundant food (4) and having done so he invited his friends, caste-fellows (*and so forth* down to) honoured them, and having done so he made the prince Pusanandi and the bride Devadattā to put on silken garments and having done so he gave them a bath by means of jars of water which were white and yellow (i e made up of silver and gold) and having done so he made them put on excellent garments, and having done so he made offerings to fire and made the prince Pusanandi accept the hand of the bride Devadattā. Then that king Vesamana made the bride Devadattā accept the hand of Pûsanandi with all prosperity (*and so forth*, down to) the sound of drums and with great pomp and show, and then he honoured and respected the parents and friends (*and so forth*, down to) attendents of the bride Devadattā with abundant food (4) and garments, scents, garlands and ornaments (*and so forth*, down to) dismissed them Then that prince Pûsanandi passed his time enjoying with Devadattā in a palace, with tamboors being played upon, with thirty two kinds of dances going on, and with songs being

sung. Then at a certain time that king Vesamana met with death, and *the prince Pūsanandi* removed his dead body (and so forth § 11, down to) Pūsanandi became a king. Then that king Pūsanandi became greatly devoted to his mother queen Sirī, and every morning he used to go to where queen Sirī was and having done so he used to fall down at the feet of queen Sirī and *having done so* he used to give her an oil-bath with sayapāga -oil boiled a hundred times in a concoction of medicinal herbs, and sahassapāga -oil boiled a thousand times in a concoction of herbs; and *then* he used *to get* her shampooed with four-fold shampooing for the sake of the happiness (ease) of the bones, flesh, skin and hair and then he used to get her besmeared with fragrant scented paste and then give her a bath of three waters viz. hot water, cold water and scented water and then he used to make her take her abundant food (4) and he used to take his bath and food and used to pass his time in enjoying great human pleasures *only* after queen Sirī had, *thus* taken her bath *(and so forth,* down to) made amendments and had taken her meals and had come to the hall after meals to eat bettle-nuts etc

31 Then at a certain time when that queen Devadattā was keeping awake at mid-night for family affairs the following thought (5) occurred to her : "Truly king Pūsanandi is, in this way passing his time being greatly devoted to his

mother queen Siri, and on account of this distraction I am not able to enjoy excellent human pleasures with king Pūsanandi. It is better, therefore, on my part, to kill Siridevi by means of fire, weapons, poison or incantations and having done so to enjoy excellent pleasures with king Pūsanandi" She thought so and having done so, she awaited the opportunities [lit drawbacks (3)] *of killing* queen Siri Then at a certain time that queen Siri, who was intoxicated, was fast asleep in a bed in a solitary place. *At that time* Devadattā went to where Siridevi was and having done so she saw Siridevi intoxicated and fast asleep in a bed in a solitary place and having done so, she looked into all directions and having done so she went to where the food-store was and having done so she took an iron rod and having done so she heated it and having taken, with a pair of tongs, that red-hot *rod* resembling a burning flame appearing like a full-blossomed 'kinsuya (palās'a)' tree she went to where queen Siri was and having done so she thrust it into the anus of queen Siri Then that queen Siri, crying with a very loud sound, met with death. Then the maid servants of that queen Siri, having heard the sound of (her) crying, went to where queen Siri was and having done so they saw there queen Devadattā running away Then they approached queen Siri and found her lifeless devoid of consciousness and destitute of life, and

having done so they saying "ha, ha, alas ! this is an evil deed" and crying weeping and sobbing they went to where king Pusanandi was and having done so they spoke to him thus : "Truly oh, lord ! queen Siri has been, at an immature time, been deprived of life by queen Devadatta. Then that king Pusanandi, having heard this news from those maid-servants and being greatly overcome by the grief for his mother fell down on the ground with all his limbs like a champaka tree cut off by an axe, prouding a dhus, dhus sound. Then that king Pusanandi getting composed after a moment removed the dead body of queen Siri with great pomp and show crying (3) in the company of many kings *(here the rest is to be supplied* ‖ 5–6 down to) friends *(and so forth,* down to) attendants, and having done so he, being greatly enraged (4), has ordered the queen Devadatta to be arrested and has got her to be brought to the gallows in that manner. Truly in this way oh, Goyama ! queen Devadatta experiences *(here the rest to be supplied* § III down to) of acts done previously" *Then Goyama asked* "Oh, Venerable Sir ! where will queen Devadatta go having met with death here at the time of surcease ? Where will she be re-born ? Then the Samana replied : "Oh Goyama ! having lived her long life of eighty years and having met with death at the time of surcease, she will be re-born as a hell-being in

the region of Rayanappabhā *Then she will wander into various* worldly existences such as *plants* etc. Then having afterwards come out of it she will be re-born as a swan in the city of Ganagapura There being killed by bird-catchers, *she will be re-born* in that very city of Gangapura in the family of a rich merchant, will get *enlightenment, will go to* Sohamma heaven and will be liberated in the country of Mahāvideha

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(*Here the usual* Conclusion is to be inserted)

End of the Ninth Lecture of the First Book of the Eleventh Anga called Vivāgasuyam

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Tenth Lecture.

The Story of Anjū.

(The Introduction to the Tenth *Lecture is the usual terms is to be inserted here.*)

32. Truly Jambu ! at that time and at that period there was a city named Vaddhamānapura a park named Vijayavaddhamāna, a demigod Mānibhadda and a king named Vijayamitta. *In that city* there lived a householder named Dhanadeva who was rich, prosperous and happy *He had* a wife named Piyangu and a daughter named Anju who was possessed of an exquisite body (and so forth). *At a certain time the Samana* arrived there on a visit and the assembly (*here the rest to be supplied* §§ 3—4, down to) returned. At that time and at that period the eldest *disciple* (*here the rest to be supplied* § 9 down to) wandering *for alms* (*here the rest to be supplied* § 29 down to) while passing through the vicinity of the Asoka garden of the residence of king Vijayamitta he saw a woman who was emaciated, hungry lean, devoid of flesh, producing a kad kad' sound, coverred with only bones and skin, clad in black clothes, and uttering harsh, pathetic and unpleasant words, and having done so, this thought occured to him (*here the rest to be supplied* exactly *as before* § 3 down to) spoke thus "Oh, Venerable Sir ! who was that woman in her former birth ? " (*Here the explanation is to be supplied* down to) "Truly oh Goyama at

that time and at that period there was a city named Indapura in the country of Bhāraha in this very continent of Jambû There *ruled* king Indadatta. There *also* was a courtezan named Pudhavîsirî (Here her description is to be given) Then that courtezan Pudhavisiri, having brought under her influence many kings (*here the rest is to be supplied* §§ 5–6, down to) and others by means of the various uses of magic powders (*here the rest is to be supplied* § 14), enjoyed excellent human pleasures in the city of Indapura Then that harlot Pudhavisiri, whose actions were of this type (4), having accumulated great sin and having lived her long life of thirty five hundred years and having met with death at the time of surcease, was re-born as a hell–being in the sixth region of hell with the maximun *duration of life* Then having afterwards come out of it she was re-born as a daughter in the womb of Piyangu, the wife of the householder Dhanadeva, in this very city of of Vaddhamānapura Then that house'wife Piyangu after nine months of *her pregnancy were over* gave birth to a daughter *She was given* the name Anjûsiri (*Here the rest is to be supplied exactly* as in the case of Devadattā)

Then that king Vijaya, while wandering in the course of his horse-ride (*here the rest is to be supplied exactly* as in the case of *king* Vesamanadatta § 30 *down to*) saw Anju and selected her for himself as the minister Tetali does in the

Tenth Lecture.

The Story of Anjū.

(The Introduction to the Tenth *Lecture in the usual terms, is to be inserted here.*)

32. Truly Jambu! at that time and at that period there was a city named Vaddhamānapura, a park named Vijayavaddhamāna, a demigod Mānibhadda and a king named Vijayamitta. *In that city* there lived a householder named Dhanadeva who was rich, prosperous and happy. *He had* a wife named Piyangu and a daughter named Anju who was possessed of an exquisite body (and so forth). *At a certain time the Samana* arrived there on a visit and the assembly (*here the rest to be supplied* §§ 3–4 down to) returned. At that time and at that period the eldest *disciple* (*here the rest to be supplied* § 9 down to) wandering *for alms* (*here the rest to be supplied* § 29 down to) while passing through the vicinity of the Asoka garden of the residence of king Vijayamitta he saw a woman who was emaciated, hungry lean, devoid of flesh, producing a bad bad sound, coverred with only bones and skin, clad in black clothes, and uttering harsh, pathetic and unpleasant words, and having done so, this thought occured to him (*here the rest to be supplied* exactly *as before* § 8, down to) spoke thus "Oh, Venerable Sir! who was that woman in her former brith?" (*Here the explanation is to be supplied* down to) "Truly oh Goyama at

Gnātādharmakathā Sūtra, the sixth Anga (*here the rest is to be supplied* down to) *enjoyed excellent human pleasures* with the girl Anju. Then at a certain time that queen Anju suffered from vajinal pain. Then that king Vijaya summoned his family men and having done so he spoke *to them* thus: "Oh, you beloved of the gods ! go and proclaim thus in the squares (and so forth §§ 5–6 down to) *high roads* in the city of Vaddhamanapura "Oh you, beloved of the gods ! Anju the queen of *king* Vijaya, suffers from vajinal pain. *Therefore Oh you beloved of the gods ! king Vijaya will give abundance of wealth to* any physician (6) *who would cure* (and so forth §§ 5–6 down to) the family men did so Then many physicians (6) having heard this went to where king Vijaya was and having done so they made use of their *Four T l ts* The Intuiti e- Autpattiki (4) and desired to cure the vajinal pain of queen Anju but they were not able to do so Then those many physicians (6) when they were not able to cure the vajinal pain of queen Anju being tired, puzzled and confounded went into that very direction from which they came. Then that queen Anju, being thus overpowered by that pain, has become emaciated, hungry lean and produces harsh and piteous sounds. In this way oh, Goyama ! queen Anjū experiences (*here the rest to be supplied* § 13, down to) of acts done previously

See the foot-not on page 96



Then Goyama asked Oh, Venerable Sir! where will queen Anju go having met with death here at the time of succease? Where will she be re-born" The Samana answered "Oh, Goyama! queen Anju, having lived her long life of ninty years and having met with death at the time of succease, will be re-born as a hell being in the region of Rayanappabhā *Then she will wander*

"Oh Venerable Sir ! so it is, so it is."

End of the Tenth Lecture of the First Book of the Eleventh Anga called Vivāgasuyam.

The first book Duhavivāgā (or The Fruits of Bad Acts) contains ten lectures.

End of the First Book *of the Eleventh Anga Called Vivāgasuyam.*

"Oh, Venerable Sir! so it is, so it is."

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End of the First Book *of the Eleventh Anga Called Vivāgasuyam.*



"May it so please you Do not make any delay. Then that Subāhu, in the presence of the Samana, took on himself the Five Lesser Vows and the Seven Disciplinary Vows, and having done so, he ascended the same chariot from which he had alighted and *went away into that very direction from which he came* At that time and at that period Indabhui, the

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the addition of the term *thūlaga* 'gross,' which is absent from the rules applicable to monks (see Āy *ibidem*) It indicates a less stringent interpretation of the vows in the case of ordinary followers According to the Skr comm, by 'gross ill-usage' is intended ill-usage of the grosser forms of life (of *trasa* or 'men and animals,' as distinguished from the more subtle forms of life of plants, earth-bodies, etc By 'gross lying' is intended such lying as causes serious injury (*sankleshotpadaka*) By 'gross taking of things not given' is intended theft or robbery Under the term *sattasikkhā-vaiyam*, or 'seven disciplinary vows' are here lumped together two classes of vows which are distinguished, in Ov § 57, into *tinni guna-vvaiāim*, Skr *trīni guna-vratāni*, or the three salutory vows (Guj paraph *gunakārī*) and *cattāri sikkhā-vayāim* (or *sikkhāvvayāim*), Skr *catvāri sikshā-padāni* (or *sikshāvratāni*, cf Yog II, II, III, 117), or the four disciplinary vows' (Guj paraph dharmani shikshāp) In Sanskrit expositions of the Jain faith the objects of the five vows are commonly named thus, *ahimsa asunrita, asteya, brahmacarya* and *aparigraha*, see Yog III, 89-93" (Dr Hoernle)

For a further and detailed explanation on these two terms refer to the notes on the term बारस वयाइं in my Edition of Sirisirivālakahā Part I, pp 69 to 71 Also read Prof P L Vaidya's notes on these vows in his edition of Vivāgasuyam pp 175-176

Then Jambu asked : "If Reverend Sir the Samana (*and so forth* as above, down to) who has obtained emancipation has delivered ten lectures of *the Second Book called* The Fruits of Good Acts what, then, Reverend Sir ! did the Samana (as abo e, down to) who has obtained emanci pation, teach as the purport of the first lecture of *the Second Book called* The fruits of good acts ? Then the houseless monk Suhamma spoke thus to the houseless monk Jamb : "Truly oh Jambu ! at that time and at that period there was a city named Hatthisisa which was prosperous well-protected and happy In the north-easterly direction outside that ity of Hatthisisa there was a park named Pupphakaranda *which was laden with flowers* *of* all the seasons *beautiful resembling* *the Nandana va (the garden of the gods) and pleasant to look at.* There, there was a temple of the ... of Kaya a amalapriya which was divine (*here* ... *to be supplied*). In that ... of Hatthisisa there was a king named Adinasattu *who was powerful as the mountain* Mahaya (and *so forth*). That king Adinasattu had an inner appartment consisting of one thousand queens ... as Dharini and others. Now at a certain time that queen Dharini, *while sleeping* in a beautiful dwelling house saw a lion in a dream. [*Here the text to be supplied exactly as in the* ... *of the birth of Mahakumara (Sk. Megha-kumara) with Gnatadharmakatha Sutra* the Sixth Anga, down to] the prince Subahu *attained to youth*

so forth, down to) spoke thus : I believe, Reverend Sir ! in the Nigganthа doctrine [here the rest is to be supplied beginning from *Still, though acknowledging this*, many kings, princes (and *so forth*) have, in your presence, O beloved of the Devas, *submitted to the tonsure and entered the monastic state* (and so forth), I *am not able* to do the same. But I will in your presence, O beloved of the Devas, take on myself the twelve-fold law (religious duty) of a householder which consists of the Five Lesser Vows and the Seven Disciplinary Vows.* Then the Samaṇa replied :

*Text *panchanuvvaiyam* and *satta-sikkhavaiyam*. The *anuvvayam*, Skr *anu-vrat* as lesser vows, of the Jain layman, are called so in contrast with the *maha-vayam* Skr *maha-vrat* as, or great vows of the monks. Th latter re gi in *Ay* II, 15, pp. 181ff the former i Uv § 57 see lso Y g II, 18-11 In the G jarati paraph. t Uv § 57 the nam *anuvaya* is thus expla ned *anuvrata mal vrat ni apeksha ana motu* ; i.e. the *anuvrata* is *anu* or small in comparision with he *mahavrat* There appea to be difference between the conduct required of an *uvasaga* or rdinary follower, and that required f *samana* or monk. For the latter there were three f rm of doi g evil, *viz.* ither doing it by one self, or causing others to do it, or consi ing at it being don by others. See Ay II, 15 § 30, (Transl., pp. 202, 234, also p 70). Though it is possible that the two distinct forms, of conniving at evil nd causing evil are in the present case subsumed nder the one form of causi g vil. See also Colebrook' Essays, V l 1, p. 446. Another distinction between the two classes of f llowers is indicated by

" May it so please you Do not make any delay Then that Subāhu, in the presence of the Samana, took on himself the Five Lesser Vows and the Seven Disciplinary Vows, and having done so, he ascended the same chariot from which he had alighted and *went away into that very direction from which he came* At that time and at that period Indabhui, the

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the addition of the term *thūlaga* ' gross,' which is absent from the rules applicable to monks (see Āy *ibidem*) It indicates a less stringent interpretation of the vows in the case of ordinary followers According to the Skr comm , by ' gross ill-usage ' is intended ill-usage of the grosser forms of life (of *trasa* or ' men and animals,' as distinguished from the more subtle forms of life of plants, earth-bodies, etc By ' gross lying ' is intended such lying as causes serious injury (*sankleshotpadaka*) By ' gross taking of things not given ' is intended theft or robbery Under the term *sattasikkhā-vayam*, or ' seven disciplinary vows ' are here lumped together two classes of vows which are distinguished, in Ov § 57, into *tinni gunavvayaim*, Skr *trini guna-vratam*, or the ' three salutory vows ' (Guj paraph *gunavrati*) and *cattari sikkha-vayaim* (or *sikkhavayaim*),

Sutra and others and having practised various kinds of penance such as one day's fast, two days' fasts and so on and having observed asceticism far many years and having mortified himself by a monthly fast having cut off sixty meals and ha ing met with death at the time of success, after ha ing made confession and amendments for his sins, he was re-born as a god in the Sohamma hea en. Then he, having dropped down from there at the end of his life there, at the end of his existence there and at the end of his stay there, will again be re-born in (lit. will get) a human body and having done so he will get pure enlightenment and ha ing done so he, having submitted himself to the tonsure will accept monkhood from worthy monks. Then he will observe monkhood for many years ar l having met with death in a peaceful state, after having made confession and amenments for his ins, he will be re-born as a god in the Sanamkumāra hea en. Then ha ing dropped down from at hea en he will be re born as a human being and *ll ob erve* monkhood and will go to hea en *and then h will again be re-born as* a human being Then *he will go to* Mahāsukka hea en then *he will be* a human being then *he will become* an Ānanta god, then a human being then an Ārana god then a human being and then to Sa ahiddha heaven. Then ha ing afterwards dropped down from it he will be re-born in the country of Mahāvideha in a rich family (*and so forth* as in the case of Dadhapainna)

and will be finally liberated. In this way, oh, Jambu, the Samaṇa (*here the remaining epithets are to be supplied, down to*) who has obtained emancipation, has expounded this as the purport of the First Lecture of the Second Book, called "The Fruits of Good Acts."

Lectures Second to Ten.

THE STORIES OF THE REMAINING NINE.



SECOND LECTURE: (The Introduction to the second lecture, *in the usual terms, is to be inserted here.*)

34. Truly oh, Jambû! at that time and at that period there was a city *named* Usabhapura, a park *named* Thûbhakaranda, a demigod *named* Dhanna, a king *named* Dhanâvaha who had a queen *named* Sarassai. [*Here everything else is to be supplied exactly* as in the case of Subâhu such as) the seeing of the dream, telling about it to the king, the birth, the boyhood, learning the arts, youth, marriage, gifts, palaces, enjoyments etc. *only with this* change *that for Subâhu you have to substitute* the prince Bhaddanandi and *for the five hundred wives of the former* queen Siri and others. Then you are to supply the arrival of Lord Mahâvîra, the religious duty of a Sâvaga—a layman, the asking of the previous birth of Bhaddanandi *by Goyamasami* Mahâvîra explaining that he was, in his former birth, a prince *named* Vijayata, in the city of Pundarikini, in the country of Mahâvideha, had made the Tîrthankara Jugabâhu accept the gifts of alms, his human birth was decided and he was then born as Bhaddnandi. (*Here the rest is to be supplied* as in the case of Subâhu, down to) he will get emancipation in the country of Mahâvideha, will be finally enlightened, will be liberated, will get



perfect bliss and will put an end to all miseries.]
(End of the Second Lecture of the Second Book called " The Fruits of Good Acts ")

THIRD LECTURE (The Introduction to the third *lecture, in the usual terms, is to be inserted here*)

There was a city *named* Vīrapura, a park *named* Manorama, a king *named* Vīrakanhamitta *who had* a queen *named* Siri, they had a prince *named* Sujāa who had five hundred wives such as Balasiri and others The arrival of the Samana, the asking of the previous birth of Sujāa *by* Goyamasāmi, *Mahāvira explaining that he was, in his previous birth*, a householder named Usabhadatta, had made a houseless monk Pupphadatta accept alms, his human birth was decided and then he was born as Subāhu (*and all other things are to be supplied here exactly* as in the case of Subāhu, down to) will be liberated in the country of Mahāvideha (End of the Third Lecture of the Second Book called " The Fruits of Good Acts ")

FOURTH LECTURE (The Introduction to the fourth *lecture in the usual terms is to be inserted here*)

There was a city *named* Vijayapura, a park *named* Nandanavana (or Manorama), a demigod *named* Asoga a king *named* Vāsavadatta *who had* a queen *named* Kanha *they had* a prince *named* Suvasava who had five hundred *wives* such as Bhaddā and others (*and all other things are to be supplied here exactly as in the case of Subāhu*, down to) the asking of the previous

a king *named* Ajju na *who had* a queen *named* Tattavati and *they h d* a prince *named* Bhaddanandi *who had* five hundred wives such as Sirldevi and others (and *so forth* down to) *the expounding of his* previous birth *by Mahavira* viz. *that he was* a householder *named* Dhammaghosa in the city of Mahâghosa and *he had* made a houseless monk Dhammasiha accept the alms (and *so forth*, down to) will be liberated. (End of the Eighth Lecture of the Second Book called The Fruits of Good Acts.")

Ninth Lecture (The *Introduction to the ninth lecture in the usual terms is to be inserted here*)

There was a city *named* Champâ, a park *named* Punnabhadda, a demigod *named* Punnabhadda, a king named Datta who had a queen named Rattavai and they had a prince named Mahachhanda who was the crowned prince *and he had* five hundred wives such as Sirikântâ and others (*and so forth* down to) *the expounding of* the previous birth *of Mahachanda by Mah vira viz. that h was a* king *named* Jiyasattû in the city of Tigunchhi *and had made* a houseless monk *named* Dhammaviriya accept the alms (*and so forth* down to) will be liberated. (End of the Ninth Lecture of the Second Book called " The Fruits of Good Acts.")

Tenth Lecture (The Introduction to the tenth *lecture in the usual terms, is to be inserted here.*)

Truly oh, Jambû at that time and at that

period there was a city *named* Sāyaya, a park *named* Uttarakuru, a demigod *named* Pāsamiya, a king *named* Mittanandi who had a queen *named* Sirikantā and they had a prince *named* Varadatta *who had* five hundred queens such as Varasenā and others, the arrival of the Tirthankara, the acceptance of the religious duty of a Sāvaga—a layman, asking of the previous birth *of Varadatta by Goyamsami*, the deciding of the human birth, *and the expounding of the previous birth by Mahāvira viz that he was* a king named Vimalavāhan in the city of Satadnvāra and he saw a houseless monk named Dhammaruchi coming to him and having done so he made him accept the alms, his human birth was, *therefore*, decided and he was born here *as Varadatta* [Here the rest is to be supplied exactly as in the case of Subāhu *including* the occurring of the thought, down to *the acceptance of* monkhood, then his *being born* from one heaven to another (and *so forth*, down to) *his going to* Savatthasiddha *heaven*, then in Mahāvideha as in the case of Dadhapainna (*and so forth*, down to) will be liberated will get enlightenment, will get perfect bliss and will put an end to all miseries.

In this way oh Jambu ! the Samana, the blessed Mahāvira who has obtained emancipation has expounded this as the purport of the Tenth Lecture of the Second Book called "The Fruits of Good Acts Then Jambu said . " Reverend Sir !

[illegible] (End of the Tenth Lecture of the Second Book called 'The Fruits of Good Acts'.)

End of the Second Book of the Eleventh Anga called Vivāgasuyam.

End of the Eleventh Anga called Vivāgasuyam.

A Bow to the Suyadevatā.* (There are two books of the Vivāgasuyam viz: Duhavivāga—the Fruits of Bad Acts, and Suhavivāga—the Fruits of Good Acts. In Duhavivāga there are ten lectures each having only one chapter and they are to be studied in ten days. The same is the case with Suhavivāga. *Here the rest is to be supplied* exactly as in the case of the Ayāra i.e. the Āchārānga Sūtra.)

* Suyadevatā (Sk. Shrutadevatā), the deity presiding over the Shruta or the Sacred Literature.

॥ विपाकसूत्रवृत्तिः ॥

नत्वा श्रीवर्धमानाय, वर्द्धमानश्रुताध्वने ।
विपाकश्रुतशास्त्रस्य वृत्तिकेयं विधास्यते ॥ १ ॥

[पृ. ३] विपाकश्रुतमिति कः शब्दार्थः ? । उच्यते, विपाकः – 'पुण्यपापरूपकर्मफलं' तत्प्रतिपादनपरं श्रुतम्–'आगमो' विपाकश्रुतम् । इदं च द्वादशाङ्गस्य प्रवचनपुरुषस्यैकादशमङ्गं । इह च शिष्टसमयपरिपालनार्थं मङ्गलसम्बन्धाभिधेयप्रयोजनानि किल वाच्यानि भवन्ति । तत्र चाधिकृतशास्त्रस्यैव सकलकल्याणकारिसर्ववेदिप्रणीतश्रुतरूपतया भावनन्दीरूपत्वेन मङ्गलस्वरूपात् न ततो भिन्नं मङ्गलमुपदर्शनीयम् । अभिधेयं च शुभाशुभकर्मणां विपाकः, स चास्य नाम्नैवाभिहितः । प्रयोजनमपि श्रोतृगतमनन्तरं कर्म्मविपाकावगमरूपं नाम्नैवोक्तमस्य । यत्किल कर्मविपाकावेदकं श्रुतं तत् शृण्वतां प्रायः कर्मविपाकावगमो भवत्येवेति, यत्तु निःश्रेयसावाप्तिरूपं परम्पराप्रयोजनमस्य तदाप्तप्रणीततयैव प्रतीयते । न ह्याप्ता यत्कथञ्चिन्निःश्रेयसार्थं न भवति तत्प्रणयनायोत्सहन्ते आप्तत्वहानेरिति । सम्बन्धोऽप्युपायोपेयभावलक्षणो नाम्नैवास्य प्रतीयते । तथाहि–इदं शास्त्रमुपायः कर्म्मविपाकावगमस्तूपेयमिति । यस्तु गुरुपर्वक्रमलक्षणसम्बन्धोऽस्य तत्प्रतिपादनायेदमाह ।

'तेणं कालेणं' मित्यादि, अस्य व्याख्या—'तेणं कालेणं तेणं समएणं' ति तस्मिन् काले तस्मिन् समये, णंकारौ वाक्यालङ्कारार्थौ, एकारश्च प्राकृतशैलीप्रभवात्। कालसमययोः को विशेषः? उच्यते सामान्यो वर्तमानावसर्पिणीचतुर्थारकलक्षणः कालः, विशिष्टः पुनस्तदेकदेशभूतः समय इति। अथवा तेन कालेन हेतुभूतेन तेन समयेन हेतुभूतेनैव। 'होत्था' त्ति अभवत्, यद्यपि इदानीमप्यस्ति सा नगरी तथाऽप्यवसर्पिणीकालस्वभावेन हीयमानत्वात्तद्वर्णकग्रन्थोक्तस्वरूपा सुधर्मस्वामिकाले नासीदिति होत्थाऽतीतकालेन निर्देशः कृतः। 'वण्णओ' त्ति 'रिद्धत्थिमियसमिद्धे' त्यादि वर्णकोऽस्या वक्तव्यः स चौपपातिकवत् द्रष्टव्यः। 'पुण्णभद्दे चेइए' त्ति पूर्णभद्राभिधाने 'चैत्ये' व्यन्तरायतने। 'अहापडिरूवं जाव विहरइ' त्ति अनेनेदं सूचितं द्रष्टव्यम्— अज्जसुहम्मे थेरे अहापडिरूवं उग्गहं उग्गिण्हित्ता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ" तत्र येन प्रकारेण प्रतिरूप—साधूचितरूपो यथाप्रतिरूपोऽवग्रहस्तमवगृह्य—आश्रयमिति 'विहरइ' आस्ते। 'जामेव दिसिं पाउब्भूया' यस्या दिशः सकाशात् प्रादुर्भूता प्रकटीभूता आगतेत्यर्थः 'तामेव दिसिं पडिगया' तामेव दिशि प्रतिगतेत्यर्थः ॥

'सत्तुस्सेहे' त्ति सप्तहस्तोच्छ्रय सप्तहस्तप्रमाण इत्यर्थः ॥

'जहा गोयमसामी तहा' इति यथा गौतमो भगवत्यां वर्णितः तथाऽयमिह वर्णनीयः। कियद्दूरं यावत्? इत्याह—'जाव झाणकोट्ठो' त्ति ध्यानकोष्ठोपगत इत्येतत्पर्यन्तं वाच्य इत्यर्थः स



चाय वर्णक –' समचउरससठाणसठिए वज्जरिसहनारायसंघयणे ' त्ति विशेषणद्वयमपोढमागमसिद्ध 'कणगपुलगनिघसपम्हगोरे' कनकस्य–सुवर्णस्य य पुलको–लवस्तस्य यो निकष–कपपट्टे रेखालक्षण तथा 'पम्ह'त्ति पद्मगर्भस्तद्वद गौरो य स तथा, 'तत्तनवे' तप्त–तापित तपो येन स तथा, एव हि तेन तपस्तप्त येन कर्माणि सताप्य तेन तपसा स्वात्माऽपि तपोरूप सतापितो यतोऽन्यस्यासस्पृश्यमिव जातमिति, 'महातव' प्रशस्ततपा बृहत्तपा वा, 'उराले' भीम अतिकष्टतप कारितया पार्श्ववर्त्तिनामल्पसत्वाना भयजनक वादुदारो वा प्रधान इत्यर्थ 'घोर' निर्घृण परीपहाद्यरातिविनाशे 'घोरगुणे' अन्यैर्दुरनुचरगुण 'घोरतवस्सी' घोरैस्तपोभिस्तपस्वी 'घोरबभचेरवासी' घोरे–अल्पसत्वदुरनुचरत्वेन दारुणे ब्रह्मचर्ये वस्तु शील यस्य स तथा 'उच्छूढसरीरे' उच्छूढम्–उज्झितमिव उज्झित शरीर येन तत्प्रतिकर्मत्यागात 'सखित्तविउलतेउलेस्से' सक्षिप्ता शरीरान्तर्वर्तिनीत्वाद्विपुला च–विस्तीर्णा अनेकयोजनप्रमाणक्षेत्राश्रितवस्तुदहनसमर्थत्वात् तेजोलेश्या–विशिष्टतपोजन्यलब्धिविशेषप्रभवा तेजोज्वाला यस्य स तथा 'उड्ढजाणू' शुद्धपृथिव्यासनवर्जनात् औपग्रहिकनिषद्याया अभावाच्च उत्कटुकासन सन्नुपदिश्यते ऊर्ध्वे जानुनी यस्य स ऊर्ध्वजानु 'अहोसिरो' अधोमुखो नोर्ध्वं तिर्यग्वा विक्षिप्तदृष्टिरिति भाव 'झाणकोट्ठोवगए' ध्यानमेव कोष्ठो ध्यानकोष्ठस्तमुपगतो य स तथा 'विहरइ'त्ति 'सजमेण तवसा अप्पाण भावेमाणे विहरइ' इत्येव दृश्यं, 'जायसड्ढे' प्रवृत्तविवक्षितार्थश्रवणवाञ्छ, यावत्करणादिद दृश्य 'जायससए' प्रवृ-

'**तेणं कालेणं**' मित्यादि अथ व्याख्या—'**तेणं कालेणं तेणं समएणं**' ति तस्मिन् काले तस्मिन् समये, णंकारो वाक्यालङ्कारार्थः, एकारस्य च प्राकृतप्रभवत्वात्। कालसमययोः को विशेषः? उच्यते सामान्यो वर्तमानावसर्पिणीचतुर्थारकलक्षणः कालो विशिष्टः पुनस्तदेकदेशभूतः समय इति अथवा तेन कालेन हेतुभूतेन तेन समयेन हेतुभूतेनैव। 'होत्थ' त्ति अभवत्, यद्यपि इदानीमप्यस्ति सा नगरी तथाऽप्यवसर्पिणीकालस्वभावेन हीयमानत्वात्तत्स्वरूपस्य वर्णकग्रन्थोक्तस्वरूपा सुधर्मस्वामिवाचनाकाले नासीदिति कृत्वाऽतीतकालेन निर्देशः कृतः। वण्णओ त्ति 'रिद्धत्थिमियसमिद्धे' इत्यादि वर्णकग्रन्थोऽस्या वक्तव्यः स चौपपातिकवद् द्रष्टव्यः। 'गुणसिलए चेइए' त्ति गुणशिलकाभिधानं 'चेइय' व्यन्तरायतनं। 'अहापडिरूवं जाव विहरइ' त्ति यावत्करणादिदं द्रष्टव्यम्—"उग्गहं उग्गिण्हइ उग्गिण्हित्ता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ" तत्र यथा प्रतिरूपम्—उचितस्वरूपं यथाप्रतिरूपोऽवग्रहस्तम्—आवासमिति 'विहरइ' आस्ते। 'जामेव दिसिं पाउब्भूया' यस्या दिशः सकाशात् प्रादुर्भूता 'प्रकटीभूता आगता इत्यर्थः तामेव दिसिं पडिगया' तस्यामेव दिशि प्रतिगता इत्यर्थः॥

'सउस्सेहे' त्ति समुच्छ्रयेण समुच्छ्रयप्रमाण इत्यर्थः॥

'जहा गोयमसामी तहा' इति यथा गौतमो भगवतो वर्णितः तथाऽयमपि वर्णनीय। कियद्दूरं यावत्? इत्याह—'जाव सामंतकोट्ठा' त्ति जाणुकोप्परमायाए इत्येतत्पदं यावदित्यर्थः स

नवरम् ' **उज्झियए** 'त्ति उज्झितको नाम सार्थवाहपुत्र २, ' **अभग्ग** ' त्ति सूत्रत्वादभग्नसेनो विजयाभिधानचौरसेनापतिपुत्र ३, ' **सगडे** 'त्ति शकटाभिधानसार्थवाहसुत ४, ' **बहस्सइ** 'त्ति सूत्रत्वादेव बृहस्पतिदत्तनामा पुरोहितपुत्र ५, ' **नंदी** ' त्ति सूत्रत्वादेव नन्दिवर्द्धनो राजकुमार ६, ' **उंबर** 'त्ति सूत्रत्वादेव उदुम्बरदत्तो नाम सार्थवाहसुत, ' **सोरियदत्ते** ' शौरिकदत्तो नाम मत्स्यबन्धपुत्र ८, चशब्द समुच्चये '**देवदत्ता य**'त्ति देवदत्ता नाम गृहपतिसुता ९, च समुच्चये '**अंजू य**' त्ति अञ्जूनामसार्थवाहसुता १०, चशब्द समुच्चये, इति गाथासमासार्थ, विस्तरार्थस्तु यथास्वमध्ययनार्थावगमादवगम्य इति ॥

' **एव खलु** 'त्ति ' **एव** ' वक्ष्यमाणप्रकारेण ' **खलु** ' वाक्यालङ्कारे ' **सव्वोउयवण्णओ** 'त्ति सर्वर्तुककुसुमसछन्ने नदणवणप्पगासे इत्यादिरयानवर्णको वाच्य इति, ' **चिराइए** 'त्ति चिरादिक-चिरकालीनप्रारम्भमित्यादिवर्णकोपेत वाच्य, यथा पूर्णभद्रचैत्य-

णानिर्वर्तितार्थप्रत्यय यग्गकोऽवग्रहे ' मतुवग्रहमयोस्तुमस १ ' उपसम-
सट्टे ' प्रागमदुद्दूतमत्ययाम्त., उपसम्मसतात् प्रागसस' इत्येवं
हेतुपदर्शितस्वरूपस्य पुनरुक्तता, एवं उपसमसंसए उपसमकोऽवग्रहे २ संजा
यसट्टे संजायसंसए संजायकोऽवग्रहे १ समुप्पन्नसट्टे समुप्पन्नसंसए समु-
प्पन्नकोऽवग्रहे १ भण्यपाँनि भवत्येतेषु पदेषु संबन्ध प्रकर्षिकत्वम् ।
अन्ये त्वाहु:— जातश्रद्धो जातप्रश्नाश्च १, सोऽपि कुतो ? यतो
जातसंशय २ सोऽपि कुतो ? यतो जातकुतूहल ३ अनेन पदत्रये-
णावग्रह उक्त एवमन्येन पदानां त्रयेण त्रयेण ईहा १ वाय २ धारणा
३ उक्त भवन्तीति, 'उट्ठाए उट्ठेइ' त्ति उत्थाय ' तीन् वारान्
आयाहिण पयाहिणं ति आदक्षिणात्—दक्षिणपार्श्वादारभ्य प्रदक्षिणो—दक्षिण-
पार्श्ववर्ती आदक्षिणप्रदक्षिणोऽतस्तं करेइ 'त्ति कृत्वा नमंसइ 'त्ति
नमस्यति प्रणमति ॥

इह यावत्करणादिदं दृश्यं सुस्सूसमाणे नमंसमाणे विणएणं पंज-
लिउडे अभिमुहे 'त्ति पज्जु व ॥

[पृ ४] दुहविवागा य 'त्ति ' दुःखविपाका पापकर्मफ-
लानि दुःखानां वा—दुःखहेतुत्वात् पापकर्मणां विपाकास्ते अभिधेयतया
सन्त्येषु 'अभ्रादिभ्य' इति न्यायेन दुःखविपाका —प्रथमश्रुतस्कन्धः,
एवं द्वितीय सुखविपाका तए णं 'ति तत —अनन्तरमित्यर्थः ॥

मियउत्ते इत्यादिगाथा, तत्र ' मियउत्त 'त्ति मृगापुत्राभिध
नराधमसुतवक्तव्यताप्रतिबद्धमध्ययनं मृगापुत्र एव १ एवं सर्वत्र,

नकम 'उज्झियए 'त्ति उज्झितको नाम सार्थवाहपुत्र २, 'अभग' त्ति गृहपादभग्नसेनो विजयाभिधानचौरसेनापतिपुत्र ३, 'सगडे 'त्ति शकटाभिधानसार्थवाहसुत ४, 'वहस्सइ त्ति सूत्रपादेव बृहस्पतिदत्तनामा पुरोहितपुत्र ५, 'नंदी' त्ति सूत्रपादेव नन्दिवर्द्धनो राजकुमार ६, 'उवर 'त्ति सूत्रपादेव उदुम्बरदत्तो नाम सार्थवाहसुत, 'सोरियदत्ते' शौरिकदत्तो नाम मत्स्यबन्धपुत्र ८, चशब्द समुच्चये 'देवदत्ता य त्ति देवदत्ता नाम गृहपतिसुता ९, च समुच्चये 'अजू य' त्ति अञ्जूनामसार्थवाहसुता १०, चशब्द समुच्चये, इति गाथासमासार्थ, विस्तरार्थस्तु यथास्वमध्ययनार्थावगमादवगम्य इति ॥

'एव खलु 'त्ति 'एव ' वक्ष्यमाणप्रकारेण 'खलु ' वाक्यालङ्कारे 'सव्वोउयवणओ 'त्ति सर्वर्तुककुसुमसछन्ने नदणवणप्पगासे इत्यादिरुद्यानवर्णको वाच्य इति, 'चिराइए 'त्ति चिरादिकचिरकालीनप्रारम्भमित्यादिवर्णकोपेतं वाच्य, यथा पूर्णभद्रचैत्यमौपपातिके ।

[पृ. ५] 'अहीणवन्नओ 'त्ति 'अहीणपुन्नपचिंदियसरीरे' इत्यादिवर्णको वाच्य 'अत्तए 'त्ति आत्मज—सुत 'जाइअन्धे ' त्ति जात्यन्धो—जन्मकालादारभ्यान्ध एव 'हुंडे य 'त्ति हुण्डकश्च सर्वावयवप्रमाणविकल । 'वायव्वे 'त्ति वायुरस्यास्तीति वायवो—वातिक इत्यर्थ , 'आगिई आगिइमेत्ते 'त्ति अङ्गावयवानामाकृति —आकार किंविधा ' इत्याह—आकृतिमात्र—आकारमात्र नोचितस्वरूपमित्यर्थ ॥

रहसियं 'त्ति राहसिके अनन्यविहिते फुट्टहडाहडसीसे 'त्ति स्फुटितकेशसञ्चयत्वेन विकीर्णकेशं हडाहडं 'त्ति अत्यर्थं शीर्षं–शिरो यस्य स तथा मच्छियाचडगरपहयरेणं 'त्ति मक्षिकाणां प्रसिद्धानां चटकरप्रधानो–विस्तरवान् यः प्रहकरः–समूहः स तथा अथवा मक्षिका-चटकराणां–वृन्दानां यः प्रहकरः स तथा तेन 'अण्णिज्जमाणमग्गे 'त्ति अन्वीयमानमार्गो अनुगम्यमानमार्गः, मलाविलं हि वस्तु प्रायो मक्षिकाभिरनुगम्यत एवेति कलुणवडियाए 'त्ति करुणवृत्त्या वित्तिं कप्पेमाणे 'त्ति जीविकां कुर्वाणः ॥

जाव समोसरिए 'त्ति इह यावत्करणात् पुव्वाणुपुव्विं चरमाणे गामाणुगामं दूइज्जमाणे इत्यादिर्दृश्यो ग्रन्थः तं महया जणसद्दं च 'त्ति सूत्रसम्बन्धालापकं च इह यावत्करणात् जणवूहं च जणबोलं वा इत्यादि दृश्यं तत्र जनव्यूह –जनसमुदायः समुदायस्य चक्राद्याकारेण अवस्थानं वा एवंविधोऽपरस्य बोल –अव्यक्तवर्णो ध्वनिरिति ॥

इंदमहे इ वा 'त्ति इन्द्रोत्सवो वा इह यावत्करणात् खंदमहे वा रुद्दमहे वा जाव जत्ता इ वा जं णं एए उग्गा भोगा जाव एगदिसिं एगाभिमुहा इति दृश्यम् इतो ऽनन्तरं तदेवमनुसर्तव्यं सूत्रपुस्तके सूत्रमात्रेण लभ्यत इति तए णं से पुरिसे तं जाइअंधपुरिसं एवं वयासी–नो खलु देवाणुप्पिया ! अज्ज मियग्गामे नयरे इंदमहे इ वा जाव जत्ता इ वा जं णं एए उग्गा जाव एगदिसिं एगाभिमुहा णिग्गच्छंति एवं खलु देवाणुप्पिया ! समणे भगवं महावीरे जाव इह समागए इह संपत्ते इहेव मियग्गामे नयरे मियावणुज्जाणे अहापडिरूवं

उग्गहं उग्गिण्हित्ता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ. तए णं से अधपुरिसे तं पुरिसं एवं वयासी ' इति ॥

[पृ. ६.] ' विजयस्स तीसे य ' धम्म ' त्ति इदमेवं दृश्य ' विजयस्स रन्नो तीसे य महइमहालियाए परिसाए विचित्त धम्ममाइक्खइ जहा जीवा बज्झन्ती ' त्यादि परिषद् यावत् परिगता

'जाइअंधे' त्ति जातेगर्भस्याधो जात्यन्ध, स च चक्षुरुपघातादपि भवतीत्यत आह–' जायअंधारूवे ' त्ति जात–उत्पन्नमन्धक–नयनयोरादित एवानिष्पत्ते कुत्सिताङ्ग रूप–स्वरूप यस्यासौ जातान्धकरूप ॥

' अतुरियं ' ति अत्वरित मन स्थैर्यात, यावत्करणादिद दृश्यम्– ' अचवलमसभते जुगतरपलोयणाए दिट्ठीए पुरओ रियं ' ति तत्राचपल–कायचापल्याभावात् क्रियाविशेषणे चैते, तथा ' असभन्त ' भ्रमरहित युग–यूपस्तत्प्रमाणो भूभागोऽपि युग तस्यान्तरे–मध्ये प्रलोकन यस्या सा तथा तया दृष्ट्या–चक्षुषा ' रियं ' ति ईर्या–गमन तद्विषयो मार्गोऽपीर्याऽस्ता ' जेणेव ' त्ति यस्मिन् देशे ॥

[पृ. ७.] ' हट्ठ जाव ' त्ति इह ' हट्ठतुट्ठमाणंदिए ' इत्यादि दृश्यम्, एकार्थाश्चैते शब्दा ॥

' हव्व ' ति शीघ्रम् ॥

' जओ णं ' ति यस्मात् ॥

' जाया यावि होत्था ' चाप्यभवदित्यर्थ ॥

[पृ. ८.] ' वत्थपरियट्ट ' ति वस्त्रपरिवर्तनम् ॥

स महानामए ति तथा नामेति वाक्यालङ्कार ।

अहियक इ वा सप्पकडमर इ वा इह वाक्यकस्यम् भोमइ इ वा मुणहमंडे इ वा इत्यादि वाक्यम् ॥

' तथा पि मं 'ति समोऽपि—अहिकडेवरादिगन्धादपि ॥

अणिट्ठतराए चेव 'ति अनिष्टतर एव गन्ध इति गम्यते इह वाक्यकम्यम् अकन्तराए चेव अपियतराए चेव अमणुन्नतराए चेव अमणामतराए चेव 'ति दृश्यम्, एकार्थाश्चैते । ' मुच्छिए ' इत्यत्र गढिए गिद्धे अज्झोववन्ने इति पदचतुष्टयं दृश्यम्, एकार्थान्येतानि प्रायार्थयीति ॥

' असंपत्तिय ' इत्यत्र चिंतिए कप्पिए पत्थिए मणोगए संकप्पे ' इति दृश्यम्, एकार्थान्येतानि ।

' पुराणाणाणं दुच्चिणाणं ' इत्यत्रैवमन्ना पुराणानां चरन्तानां पुरा पूर्वकाले दुश्चीर्णानां प्राणातिपात-प्रभृतिदुश्चरितहेतुकानां दुष्पडिक्कंताणं ति दुःशब्दस्याभावार्थत्वेन प्रायश्चित्तप्रतिपत्त्यादिना अप्रतिक्रान्तानां—अनिवर्तितविपाकानामित्यर्थः, असुभाणं ति असुभरूपाणां पावाणं 'ति पापानां दुष्कर्मकाराणां कम्माणं 'ति ज्ञानावरणादीनाम् ॥

(पृ ९) पुरावमं के आसि इत्यत्र एवमन्यत्— किंनामए वा किंगोए वा कतर ग्राम—यावत्सन्निवेशमभिनाणं गामे तु—नगरं पुरं वा कयरंसि गामंसि वा नगरंसि वा किं वा दच्चा किं वा भोच्चा किं वा

समायरेत्ता केसिं वा पुरापोराणाण दुच्चिन्नाणं दुप्पडिक्कताणं असुहाण पावाण कम्माण पावग फलवित्तिविसेसं पच्चणुब्भवमाणे विहरइ 'त्ति ॥

'गोयमा इ 'त्ति गौतम इत्येवमामन्त्र्येति गम्यते ॥

'**रिद्धित्थिमिए** 'त्ति ऋद्धिप्रधान स्तिमित च–निर्भय यत्तथा, 'वण्णओ 'त्ति नगरवर्णक, स चौपपातिकवद्द्रष्टव्य, '**अदूर–सामंते**' त्ति नातिदूरे न च समीपे इत्यर्थ, '**खेडे** 'त्ति धूलीप्राकार ॥ '**रिद्ध**' त्ति 'रिद्धत्थिमियसमिद्धे' इति द्रष्टव्यम्, '**आभोए** 'त्ति विस्तारः '**रट्ठउडे** 'त्ति राष्ट्रकूटो–मण्डलोपजीवी राजनियोगिक ॥

'**अहम्मिए** 'त्ति अधार्म्मिको यावत्करणादिद दृश्यम्–' अधम्माणुए अधम्मिट्ठे अधम्मपलोई अधम्मपलज्जणे अधम्मसमुदाचारे अधम्मेण चेव वित्तिं कप्पेमाणे दुस्सीले दुव्वए ' त्ति तत्र अधार्मिकत्वप्रपञ्चनायोच्यते–' अधम्माणुए ' अधर्म्म–श्रुतचारित्राभाव अनुगच्छतीत्यधर्म्मानुगः, कुत एतदेवमित्याह–अधर्म्म एव इष्टो–वल्लभ· पूजितो वा यस्य सोऽधर्म्मिष्ट अतिशयेन वाऽधर्म्मी–धर्म्मवर्जित इत्यधर्म्मिष्ट, अत एवाधर्माख्यायी–अधर्म्मप्रतिपादक अधर्मख्यातिर्वा–अविद्यमान धर्मोऽयमित्येवप्रसिद्धिक, तथाऽधर्म्मं प्रलोकयति–उपादेयतया प्रेक्षते य स तथा, अत एवाधर्मप्ररजन –अधर्मरागी अत एवाधर्म समुदाचार –समाचारो यस्य स तथा, अत एवा धर्मेण–हिंसादिना वृत्तिं–जीविका कल्पयन् सन् दु शील –शुभस्वभावहीन दुर्व्रतश्च–व्रतवर्जित दुष्प्रत्यानन्द – साधुदर्शनादिना नानन्दन्त इति ॥

[पृ १०] 'आहेवच्चं' ति अधिपतिकर्म, यावत्करणादिदं दृश्यं—पोरेवच्चं सामित्तं भट्टित्तं महत्तरगत्तं आणाईसरसेणावच्चं कारेमाणे' त्ति तत्र पुरोवर्तित्वं—अग्रेसरत्वं स्वामित्वं—नायकत्वं भर्तृत्वं—पोषकत्वं महत्तरकत्वं—उत्तमत्वं आज्ञेश्वरस्य—आज्ञाप्रधानस्य यत्सेनापतित्वं तदाज्ञेश्वरसेनापत्यं कारयन्—नियोगिकैर्विधापयन् पालयन् स्वयमेवेति ॥

'करेहि य' त्ति करैः—क्षेत्राद्याश्रितराजदेयद्रव्यैः 'भरेहि य' त्ति तैरेव प्रचुरैः 'विद्धीहि य' त्ति वृद्धिभिः—कुटुम्बिनां वितीर्णस्य धान्यस्य द्विगुणादेर्ग्रहणे वृत्तिभिरिति क्वचित् तत्र वृत्तया—राजादेशकारिणां जीविकया । 'उक्कोडाहि य' त्ति लञ्चाभिः 'पराभवेहि य' त्ति प्रतीतं 'देज्जेहि य' आभाव्यद्रव्यैः 'भेज्जेहि य' त्ति कुन्तकम्—पदाघातद्रव्यं तथा ग्रामादिषु निक्षपणया : निवारितस्य देशात् पैपसर्पणमिति 'कप्पोवेहि य' त्ति कल्पया—चौरादिरक्ष समापन्नेषु तेषां पोषा—पोषणानि तैः 'आकीवणेहि य' त्ति व्याकुल-क्लेशानां मोक्षार्थं प्रमाणिप्रभृतिभिः 'पंथकोट्टेहि य' त्ति सार्थघातैः उवीलेमाणे' त्ति अवपीडयन्—बाधयन् ॥

'विहम्मेमाण' त्ति विधर्मयन्—स्वधर्मरहितान् कुर्वन् 'तज्जेमाण' त्ति ज्ञातस्य स्वभावान् तर्जयन्—जानासि रे यन्मम इदं च इदं च न करोषि, एवं भेदयन् 'तालेमाणे' त्ति कशादिभिस्ताडयन् 'निद्धण करेमाण' त्ति निर्धनान् कुर्वन् विहरति ॥

तए णं से इक्काई रट्ठकूडे विजयवद्धमाणस्स खेडस्स बहूणं राईसरतलवरमाडंबियकोडुंबियसेट्ठिसत्थवाहाणं' इह 'तलवरा'—

राजप्रसादवन्तो राजोद्धासैनिका 'माडम्बिका' मडम्बाधिपतयो मडम्बं च—योजनद्वयाभ्यन्तरेऽविद्यमानग्रामादिनिवेशः सन्निवेशविशेष शेषाः प्रसिद्धाः ॥

'कज्जेसु' त्ति कार्येषु—प्रयोजनेषु अनिष्पन्नेषु 'कारणेसु' त्ति साधयिषितप्रयोजनोपायेषु विषयभूतेषु ये मन्त्रादयो व्यवहारान्तास्तेषु, तत्र मन्त्राः—पर्यालोचनानि गुह्यानि—रहस्यानि निश्चयाः—वस्तुनिर्णया व्यवहाराः—विवादास्तेषु विषयेषु ॥

'एयकम्मे' एतद्व्यापारः एतदेव वा काम्यं—कमनीयं यस्य स तथा, 'एयप्पहाणे' त्ति एतत्प्रधानः एतन्निष्ठ इत्यर्थः, 'एयविज्जे' त्ति एषैव विद्या—विज्ञानं यस्य स तथा 'एयसामायारे' त्ति एतज्जीतकल्प इत्यर्थः 'पावकम्मं' ति अशुभं—ज्ञानावरणादि 'कलिकलुसं' ति कलहहेतुकलुषं मलीमसमित्यर्थः ॥

'जमगसमगं' ति युगपत् 'रोगायंक' त्ति रोगा—व्याधयस्त एवातङ्काः—कष्टजीवितकारिणः । 'सासे' इत्यादि श्लोकः, 'जोणिसूले' त्ति अपपाठः 'कुच्छिसूले' इत्यस्यान्यत्र दर्शनात्, 'भगंदले' त्ति भगन्दरः 'अकारए' त्ति अरोचकः, 'अच्छिवेयणा' इत्यादि श्लोकातिरिक्तं, 'उदरे' त्ति जलोदरः । शृङ्गाटकादयः स्थानविशेषाः ।

[पृ ११] 'विज्जो' त्ति वैद्यशास्त्रे चिकित्सायां च कुशलः 'विज्जपुत्तो व' त्ति तत्पुत्रः 'जाणुओ व' त्ति ज्ञायकः—केवलशास्त्रकुशलः 'तेगिच्छिओ व' त्ति चिकित्सामात्रकुशलः 'अत्थसपयाणं दलयइ' त्ति अर्थदानं करोतीत्यर्थः,

सत्थकोसहत्थगय 'त्ति शस्त्रकोशो—नखरदनादिभाजनं हस्ते गतो—व्यवस्थितो येषां ते तथा ॥

'अवद्दहणाहि य' त्ति दम्भनैः 'अवण्हाणेहि य' त्ति स्नानैः द्रव्यसंस्कृतजलेन स्नानैः 'अणुवासणाहि य' त्ति अपानेन जठरे तैलप्रवेशनैः 'वत्थिकम्मेहि य' त्ति चर्मवेष्टनप्रयोगेण शिरःप्रभृतीनां स्नेहपूरणैः गुदे वा यन्त्रक्षेपणैः 'निरूहेहि य' त्ति निरूह—अनुवासन एव केवलं द्रव्यकृतो विशेष सिरावेहेहि य त्ति नाडीवेधैः 'तच्छणेहि य' त्ति क्षुरादिना त्वचस्तनूकरणैः 'पच्छणेहि य' त्ति ह्रस्वैस्त्वचो विदारणैः 'सिरावत्थीहि य' त्ति शिरोबस्तिभिः शिरसि बद्धस्य चर्मकोशकस्य द्रव्यसंस्कृततैलाभापूरणलक्षणाभिः प्रायः प्रागुक्तकर्माणि सामान्यानि अनुवासना निरूहशिरोबस्तयस्तु तद्भेदाः 'तप्पणाहि य' त्ति तर्पणैः स्नेहादिभिः शरीरबृंहणैः 'पुडपागेहि य' त्ति पुटपाका—पाकविशेषनिष्पन्ना औषधिविशेषाः 'छल्लीहि य' त्ति छल्ल्यो—रोहिणीप्रभृतयः

सिलियाहि य' त्ति शिलिका—किराततिक्तप्रभृतिका 'गुलियाहि य' त्ति द्रव्यवटिका 'ओसहेहि य' त्ति औषधानि—एकद्रव्यरूपाणि 'भेसज्जेहि य' त्ति भैषज्यानि—अनेकद्रव्ययोगरूपाणि पथ्यानि वेति ।

[पृ १२] 'संते' त्ति श्रान्तो देहखेदेन 'तंते' त्ति तान्तो मनःखेदेन—'परितंते' त्ति उभयखेदेनेति एगं च खुड्डं च एगत्र

यावत्करणादिद दृश्य—' कोसे य कोट्ठागारे य वाहणे य 'त्ति, ' मुच्छिए गढिए गिद्धे अज्झोववण्णे 'त्ति एकार्था, 'आसाएमाणे' यादय एकार्था, 'अट्टदुहट्टवसट्टे'त्ति आर्तो मनसा दु खितो—दु खार्तो देहेन वशार्तस्तु—इन्द्रियवशेन पीडित, तत कर्मधारय, ' उज्जला ' इह यावत्करणादिद दृश्य—' विउला कक्कसा पगाढा चंडा दुहा तिव्वा दुरहियास 'त्ति एकार्था एव, ' अणिट्ठा अकता अप्पिया अमणुन्ना अमणामा ' एतेऽपि तथैव ॥

' पुव्वरत्तावरत्तकालसमयंसि 'त्ति पूर्वरात्रो—रात्रे पूर्वभाग अपररात्रो—रात्रे पश्चिमो भागस्तल्लक्षणो य कालसमय —कालरूप समय स तथा तत्र ' कुटुंबजागरियाए 'त्ति कुटुम्बचिन्तयेत्यर्थ, ' अज्झत्थिए 'त्ति आध्यात्मिक आत्मविषय, इह चान्यान्यपि पदानि दृश्यानि, तद्यथा—' चिंतिए 'त्ति स्मृतिरूप ' कप्पिए 'त्ति बुद्ध्या व्यवस्थापित ' पत्थिए 'त्ति प्रार्थित प्रार्थनारूप ' मणोगए 'त्ति मनस्येव वृत्तो बहिरप्रकाशित सङ्कल्प —पर्यालोच, ' इट्ठे 'त्यादीनि पञ्चैकार्थिकानि प्राग्वत्, ' धिज्जे 'त्ति ध्येया ' वेसासिय 'त्ति विश्वसनीया ' अणुमय ' त्ति विप्रियदर्शनस्य पश्चादपि मता अनुमतेति, ' नामं 'ति पारिभाषिकी सञ्ज्ञा ' गोयं 'त्ति गोत्र—आन्वर्थिकी सञ्ज्ञैवेति ॥

' किमंग पुण 'त्ति किं पुन 'अंग' इत्यामन्त्रणे ' गब्भसाडणाहि य' ति शातना —गर्भस्य खण्डशो भवनेन पतनहेतव 'पाडणाहि य' त्ति पातना· यैरुपायैरखण्ड एव गर्भ पतति ' गालणाहि य 'त्ति यैगर्भो द्रवीभूय क्षरति ' मारणाहि य 'त्ति मरणहेतव ॥

[पृ ९३] 'भवानिव' इति निर्देशः. 'भवतो इति भवत्पीयम्' महनाभिमा 'इति कर्मो मारस-मैत्र: वर्मित रपवराउ इति धर्मिण्पाम्भस्तर एव कौमारि वाने एवमे पवन 'वारिरपरराउ' इति धर्मप्रकृति पूर्वार्ध सर्वे एव वेक्ता पदा एव वाडा विलम्बते मन्दे खारे, दन्तेन 'हूते' इति इ पृथ्वनाड इ च धनिज्जवारे, ते च मोच्च-'हरो रेव' भोवस्यमोः, दानदपसरा, दस्वम्य कर्म मसदेद च पमन्य -काम्रासगती 'मभिमप' इति कौमारे स्पष्टीर्थे मधुनिकार ।

[पृ ९४] 'गाढ्मेष' इत्यत्र भावकायत्र यमात् इत्यादि धर्मो 'पुर्द' इति कम्पदेरस्याहारभवं 'मेचासं' कम्पातनि 'मीया' इत्यस्येत्यर्थः तथा धर्मस्य संदर्भ मयनकर्मीमानार्थिकार्या. धन्या 'करमये मेव 'भक्तानीं वसगई मनस्य संजाति मधु इति धर्म, भवत्' मिव उर्व मधुपरिपुष्मा मिमाति धर्मो तथा गाढ्मेष' मिवारिर 'सैमेरे' इति उत्तुक वहाप खुरे इति उत्पातनेभिदरे, एव प्रमा.-मपरमानि, रासिसगयसि इति गहस्मिके विस्रे इत्यर्थः ।

पुरा पारागार्थ इति पुरा-इत्यस्य इत्यमर्थेति यस्य ग एव पुराणानां' चिरन्तनानाम्, इह च भावकमयार् 'दुर्गत दुप्परीक्षिणार्गं इत्यादि पार्श्वं शब्दविधिविशेष मिपर्थ प्राप्त।

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'अट्टम्मिए' इत्यत्र यावत्करणादिद दृश्य—'बहुनगरनिग्गयजसे सूरे दढप्पहारी'ति, व्यक्त च ।

'फाल्गमासे'त्ति मरणानन्तरे ।

'सागरोवम जाव त्ति 'सागरोपमट्ठिईएसु नेरइयत्ताए' इत्यादि ।

[पृ. १५] 'जाइकुलकोडीजोणिप्पमुहसयसहस्साइं'ति जातौ—पञ्चेन्द्रियजातौ कुलकोटीना योनिप्रमुखानि—योनिद्वारकाणि योनि-शतसहस्राणि तानि तथा ।

'जोणीविहाणंसि'ति योनिभेदे ।

'खलिणमट्टिय'त्ति खलीना—आकाशस्था छिन्नतटोपरिवर्तिनीं मृत्तिकामिति ॥

'उम्मुक्क जाव'त्ति 'उम्मुक्कबालभावे विन्नयपरिणयमेत्ते जोव्व-णगमणुपत्ते'त्ति दृश्य, तत्र विज्ञ एव विज्ञक स चासौ परिणतमात्रश्च—बुद्ध्यादिपरिणामापन्न एव विज्ञकपरिणतमात्र ॥

[पृ. १६] 'अणंतर चयं चइत्त'त्ति अनन्तर शरीर त्यक्त्वा च्यवन वा कृत्वा ।

'जहादढपइन्ने'त्ति औपपातिके यथा दृढप्रतिज्ञाभिधानो भव्यो वर्णितस्तथाऽयमपि वाच्य, कस्मादेवमित्याह—'सा चेव'त्ति सैव दृढप्रतिज्ञसम्बन्धिनी अस्यापि वक्तव्यतेति, तामेव स्मरयन्नाह—

अणगारो 'त्ति अनगारतेन गृहीष्यते दृढप्रतिज्ञेन भावकरणान प्र-
व्यावमाणादि तस्येवास्य नाम्ना भावसेसपत्तीनामि पदपञ्चकमिति, तत्र
सेत्स्यति–कृतकृत्यो भविष्यति भोत्स्यते–केवलज्ञानेन सकलं ज्ञेयं ज्ञास्य-
ति मोक्ष्यति–सकलकर्मविमुक्तो भविष्यति परिनिर्वास्यति–सकलकर्म
कृतसन्तापरहितो भविष्यति, किमुक्तं भवति ! सर्वदु:खानामन्तं
करिष्यतीति ॥

॥ प्रथमाध्ययनविवरणम् ॥

२.

॥ उज्झियय ॥

[पृ १६] अहीणे 'त्ति अहीनपुण्ण[illegible]पंचिंदियसरीरा' [illegible]
यावत्करणात् ' लक्खणवंजणगुणोववेया
माणुम्माणप्पमाणपडिपुण्णसुजायसव्वंगसुंदरंगी त्यादि दृश्यं, तत्र [illegible]
लक्षणानि–स्वस्तिकादीनि गुणा [illegible]
उन्मानं–अर्धभारप्रमाणता [illegible]
दीहसारपंडियं 'त्ति केसवा [illegible] तीणी तु । [illegible]
' चउसट्ठिकलापंडिया [illegible]
' चउसट्ठिगणियागुणोववेया '
मोरिवयानि यानि चतुष्पष्टिर्विज्ञानानि तै
नोपेता [illegible] एतान्यष्टो यतूनि तानि च
मैंसर्गी, [illegible] गणिकागुणैरुपेता या सा
एकोनत्रिंशत् [illegible] गुणोपेताय

'नवगसुत्तपडिबोहिय' त्ति द्वे श्रोत्रे द्वे चक्षुषी द्वे घ्राणे एका जिह्वा एका त्वक् एकं च मनः इत्येतानि नवाङ्गानि सुप्तानीव सुप्तानि यौवनेन प्रतिबोधितानि—स्वार्थग्रहणपटुतां प्रापितानि यस्याः सा तथा 'अट्ठारसदेसीभासाविसारय' त्ति रूढिगम्य 'सिंगारागारचारुवेस' त्ति शृङ्गारस्य—रसविशेषस्यागारमिव चारुवेषो यस्याः सा तथा, 'गीयरइगंधव्वनट्टकुसल' त्ति गीतरतिश्चासौ गन्धर्व्वनाट्यकुशला चेति समासः, गन्धर्वं नृत्य गीतयुक्तं नाट्यं तु नृत्यमेवेति, 'संगयगय' त्ति 'संगयगयभणियविहियविलाससललियसंलावनिउणजुत्तोवयारकुसले' ति दृश्य सङ्गतानि—उचितानि गतादीनि यस्याः सा तथा, सललिताः—प्रसन्नतापन्ना ये संलापास्तेषु निपुणा या सा तथा,

[पृ. १७.] युक्ताः—सङ्गता ये उपचाराः—व्यवहारास्तेषु कुशला या सा तथा, ततः पदत्रयस्य कर्म्मधारयः, 'सुंदरथण' त्ति एतेनेदं दृश्य—'सुंदरथणजहणवयणकरचरणनयणलावण्णविलासकलिय' त्ति व्यक्तं नवरं जघनं—पूर्वकटीभागः लावण्यं—आकारस्य स्पृहणीयता विलासः—स्त्रीणां चेष्टाविशेषः 'ऊसियज्झय' त्ति ऊर्ध्वीकृतजयपताका सहस्रलम्भेति व्यक्तं 'विदिन्नछत्तचामरवालवीयणीय' त्ति वितीर्णं—राज्ञा प्रसादतो दत्त छत्रं चामररूपा वालव्यजनिका यस्याः सा तथा, 'कन्नीरहप्पयाया यावि होत्थ' त्ति कर्णीरथः—प्रवहणं तेन प्रयातं—गमनं यस्याः सा तथा 'वाऽपी' ति समुच्चये 'होत्थ' त्ति अभवदिति, 'आहेवच्च' ति आधिपत्यम्—अधिपतिकर्म, इह यावत्करणादिदं दृश्य—'पोरेवच्चं' पुरोवर्तित्वं—अग्रेसरत्वमित्यर्थः 'भर्तृत्वं'

'बसामो 'ति प्रथमत्वेन गृहीष्यते राजप्रश्नीयेन यावत्करणाच्च प्र-व्याकरणादि तथैवास्य वाच्यं यावत्सेत्स्यतीत्यादि पदपञ्चकमिति, तत्र सेत्स्यति—कृतकृत्यो भविष्यति भोत्स्यते—केवलज्ञानेन सकलं ज्ञेयं भोत्स्यति मोक्ष्यति—सकलकर्मभिर्मुक्तो भविष्यति परिनिर्वास्यति—सकलकर्मकृतसन्तापरहितो भविष्यति किमुक्तं भवति ? सर्वदुःखानामन्तं करिष्यतीति ॥

॥ प्रथमाध्ययनविवरणम् ॥

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॥ उज्झितकम् ॥

[पृ १६] 'अहीणे 'ति अहीणपुण्णपंचिंदियसरीरेत्यत्र यावत्करणात् 'लक्खणवंजणगुणोववेया माणुम्माणप्पमाणपडिपुण्णसुजायसव्वंगसुंदरंगी' त्यादि द्रष्टव्यं तत्र लक्षणानि—स्वस्तिकादीनि—व्यञ्जनानि—मषीतिलकादीनि गुणाः—सौभाग्यादयः मानं—जलद्रोणमानता उन्मानं—अर्धभारप्रमाणता प्रमाणं—स्वाङ्गुलेनाष्टोत्तरशताङ्गुलोच्छ्रयतेति यावच रीकलापंडियं 'ति लेखाद्याः कलास्तु विज्ञेया एव प्राय इति, 'चउसट्ठिगणियागुणोववेया ' गीतनृत्यादीनि विशेषतः पण्यस्त्रीभोगोचितानि यानि चतुःषष्टिविज्ञानानि ते गणिकागुणाः अथवा वात्स्यायनोक्तान्यालिङ्गनादीन्यष्टौ वस्तूनि तानि च प्रत्येकमष्टभेदत्वाच्चतुःषष्टिर्भवन्तीति चतुःषष्ट्या गणिकागुणैरुपेता या सा तथा एकोनत्रिंशद्विशेषाः एकविंशती रतिगुणाः द्वात्रिंशच्च पुरुषोपचाराः कामशास्त्रप्रसिद्धाः ।

'नवंगसुत्तपडिबोहिय' त्ति द्वे श्रोत्रे द्वे चक्षुषी द्वे घ्राणे एका जिह्वा एका त्वक् मन च इत्येतानि नवाङ्गानि सुप्तानीव सुप्तानि यौवनेन प्रतिबोधितानि—स्वार्थग्रहणपटुता प्रापितानि यस्या सा तथा अट्ठारसदेसीभासाविसारय' त्ति व्यक्तम् 'सिगारागारचारु-वेस' त्ति शृङ्गारस्य—रसविशेषस्यागारमिव चारुवेषो यस्या सा तथा गीयरइगधव्वनट्टकुसल' त्ति गीतरतिश्चासौ गन्धर्वनाट्यकुशला चेति समास गन्धर्वं नृत्य गीतयुक्त नाट्य तु नृत्यमेवेति 'सगयगय त्ति 'सगयगयभणियविहियविलाससललियसलावनिउण-जुत्तोवयारकुसले ति दृश्य सङ्गतानि—उचितानि गतादीनि यस्या सा तथा. सललिता—प्रसन्नतोपेता ये सलापास्तेषु निपुणा या सा तथा.

[पृ. १७.] युक्ता—सङ्गता ये उपचारा—व्यवहारास्तेषु कुशला या सा तथा, तत पदत्रयस्य कर्मधारय. 'सुदरथण' त्ति एतेनेद दृश्य—' सुदरथणजहणवयणकरचरणनयणलावण्णविलासकलिय ' त्ति व्यक्त नवर जघन—पूर्वकटीभाग लावण्य—आकारस्य स्पृहणीयता विलास—स्त्रीणा चेष्टाविशेष ' ऊसियज्झय त्ति ऊर्ध्वीकृतजयपताका सहस्र-लम्भेति व्यक्त ' विदिन्नछत्तचामरवालवीयणीय ' त्ति वितीर्ण—राज्ञा प्रसादतो दत्त छत्र चामररूपा वालव्यजनिका यस्या सा तथा, 'कण्णीरहप्पयाया यावि होत्थ त्ति कर्णीरथ—प्रवहण तेन प्रयात—गमन यस्या सा तथा 'चाऽपि त्ति समुच्चये ' होत्थ ' त्ति अभव-दिति, ' आहेवच्च ' ति आधिपत्यम्—अधिपतिकर्म इह यावत्करणा-दिद दृश्य—' पोरेवच्च पुरोवर्तित्व—अग्रेसरत्वमित्यर्थ ' भट्टित्त

पोसकत्वं स्वामित्वं स्वस्वामिसम्बन्धमात्रं महत्तरगत्तं' महत्तरत्वं शेषजनापेक्षया महत्त्वमात्रम् आणाईसरसेणावच्चं 'आज्ञेश्वर:—आज्ञाप्रधानो य: सेनापति:—सैन्यनायकस्तस्य भाव: कर्म वा आज्ञेश्वरसैनापत्यम् आज्ञेश्वरसैनापत्यमिव आज्ञेश्वरसैनापत्यं 'कारेमाणा' कारयन्तो परै: 'पालेमाणा' पालयन्तो स्वयमिति ॥

'सरीर' त्ति 'अहीणपुण्णपंचिंदियसरीरे' त्ति व्यक्तं च यावत्करणादिदं दृश्यं 'लक्खणवंजणगुणोववेए' इत्यादि ।

'इंदभूई' इत्यत्र यावत्करणात् 'नामे अणगारे गोयमगोत्तेणं'—इत्यादि 'संखित्तविउलतेयलेस्से' इत्येतदन्तं दृश्यं ॥

'छट्ठंछट्ठेणं जहा पण्णत्तीए' त्ति यथा भगवत्यां तथा वाच्यं, तच्चैवं—'छट्ठंछट्ठेणं अणिक्खित्तेणं तवोकम्मेणं अप्पाणं भावेमाणे विहरइ, तए णं से भगवं गोयमे छट्ठक्खमणपारणगंसि' 'पढमाए' इत्यत्र यावत्करणादिदं दृश्यं—'पढमाए पोरिसीए सज्झायं करेइ बीयाए पोरिसीए झाणं झियाइ तइयाए पोरिसीए अतुरियमचवलमसंभंते मुहपोत्तियं पडिलेहेइ भायणवत्थाइं पडिलेहेइ भायणाणि पमज्जइ भायणाणि उग्गाहेइ जेणेव समणे भगवं महावीरे तेणामेव उवागच्छइ २ समणं भगवं महावीरं वंदइ नमंसइ २ एवं वयासी—इच्छामि णं भंते । तुब्भेहिं अब्भणुण्णाए समाणे छट्ठक्खमणपारणगंसि वाणियगामे नगरे उच्चनीयमज्झिमाइं कुलाइं घरसमुदाणस्स भिक्खायरियाए अडित्तए' गृहेषु भिक्षार्थं भिक्षाचर्यया—भैक्षसमाचारेणाटितुमिति वाक्यार्थ: महा-

तुह देवाणुप्पिया ! मा पडिवंध ' त्ति विलम्बं मा कुर्वित्यर्थः, ' तए णं भगवं गोयमे समणेणं ३ अब्भणुन्नाए समाणे समणस्स ३ अंतियाओ पडिनिक्खमइ अतुरियमचवलमसंभंते जुगंतरप्पलोयणाए दिट्ठिए पुरओ रियं सोहेमाणे ' त्ति ॥

' संनद्धबद्धवम्मियगुडिए ' त्ति सनद्धा —सन्नहन्या कृतसन्नाहा. तथा बद्धं वर्म्म—त्वक्त्राणविशेषो येषा ते बद्धवर्माणस्त एव बद्धकर्म्मिका, तथा गुडा—महास्तनुत्राणविशेष सा सजाता येषा ते गुडितास्तत कर्म्मधारय ' उप्पीलियकच्छे ' त्ति उत्पीडिता—गाढतरबद्धा कक्षा उरोबन्धन येषा ते तथा तान् ' उद्दामियघंटे ' त्ति उद्दामिता—अपनीतबन्धना प्रलम्बिता इत्यर्थ घण्टा येषा ते तथा तान् ' नाणामणिरयणविविहगेविज्जे ' त्ति नानामणिरत्नानि विविधानि ग्रैवेयकानि—ग्रीवाभरणानि उत्तरकञ्चुकाश्च—तनुत्राणविशेषा सन्ति येषा ते तथा, अत एव ' पडिकप्पिए ' त्ति कृतसन्नाहादिसामग्रीकान् ' झयपडागवरपंचामेलआरूढहत्थारोहे ' ध्वजा·—गरुडादिध्वजा पताका·—गरुडादिवर्जितास्ताभिर्वरा ये ते तथा पञ्च आमेलका —शेखरका येषा ते तथा आरूढा हस्त्यारोहा—महामात्रा येषु ते तथा, तत पदत्रयस्य कर्म्मधारयोऽतस्तान्, ' गहियाउहप्पहरणा ' गृहीतानि आयुधानि प्रहरणाय येषु अथवा आयुधान्यक्षेप्याणि प्रहरणानि तु क्षेप्याणीति ॥

' सन्नद्धबद्धवम्मियगुडिए ' त्ति एतदेव व्याख्याति—' आविद्धगुडे ओसारियपक्खरे ' त्ति आविद्धा—परिहिता गुडा येषा ते तथा,

गुणा च यद्यपि हस्तिनां तनुरागं स्यात् तथाऽपि देवविशयोऽसमाऽन्य-मानपि समस्तीति अवसारिता—अवलम्बिता पक्खा —तनुरागविशेषा यस्यां ते तथा तान् ‘ उत्तरकञ्चुयपमापुक्खुरवंतचामरथासगपरिमंडियकडिय ’ त्ति उत्तरकञ्चुक—तनुत्राण विशेष एव येषामस्ति ते तथा तथाऽवचूलकैर्युक्तं चन्द्रासर्—तेजाश्रोर्इ यस्यां ते तथा तथा चामरै चारुंकेय—दर्पणी परिमण्डिता कटी येषां ते तथा तत कर्मधारयस्तस्मान् ‘चपलीसियपसरासणपट्टिय’ त्ति उत्पीडित—हठबद्धसरासणा शरासनपीठ्य—धनुर्धारिभिर्नुपथीस्य वा येभ्ये तथा तान् ‘पिणिद्धगेवेज्ज’ त्ति पिनद्धं—परिहितं ग्रैवेयकं यैस्ते तथा तान् विमलवरबद्धचिंधपट्ट ’ त्ति बद्धो वरा बद्धचिन्हपट्टा—नेत्रादिमयो यैस्ते तथा तान् ।

[पृ १८] भवडपगवेयपर्व ’ त्ति अवकोटकेन—इष्टिकाया अपनमनेन अपनीतं यस्य स तथा तम् ‘ उक्खित्तचक्कमनासे ’ त्ति उत्पाटितचर्मोत्पल्लं भागुप्पियगत्त त्ति स्वच्छन्दीकृतधीरं वज्जमयकल्लविपुलुप्पायपत्तं त्ति यथायसो करचो—हस्तद्वी कक्षा—कटीदेश गुणे—गुणं निवसित इव निवसितमेवेति समासोऽन्यपद, अथवा वर्मस्य यन्त्रकंपिसमपुणा—निष्पर्णोभरिकायं तमिनसिता च स तथा त ॥

कंठगुणस्त्यमल्लवदामं ’ कण्ठ—गल गुण इव—कण्ठसूत्रमिव रत्तं—ग्रहितं मल्लदाम—पुष्पमाला यस्य स तथा तं सुभगादिपमाये

गेरिकक्षोदागुण्डितशरीर 'चुन्नय' ति सत्रस्त 'वज्झपाणपीयं' ति वध्या वाह्या वा प्राणा—उच्छ्वासादय प्रतीता प्रिया यस्य स तथा त 'तिलतिल चेव छिज्जमाण' ति तिलशश्छिद्यमानमित्यर्थ 'कागणिमंसाइं खावियंतं' काकणीमासानि तद्देहोत्कृत्तह्रस्वमासख-ण्डानि खाद्यमान 'पावं' ति पापिष्ट 'खक्खरसएहि हम्ममाणं' ति खर्खरा—अश्वोत्त्रासनाय चर्म्ममया वस्तुविशेषा स्फुटितवंशा वा तैर्हन्य-मान—ताड्यमान 'अप्पणो से सयाइं' ति आत्मन—आत्मीयानि 'से' तस्य स्वकानि।

'अज्झत्थिए' आत्मगत, इहेदमन्यदपि दृश्य 'कप्पिए' कल्पि-तो—भेदवान् कल्पिको वा—उचितः 'चिंतिए' स्मृतिरूप 'पत्थिए'—प्रार्थितो भगवदुत्तरप्रार्थनाविषय 'मणोगए' त्ति अप्रकाशित इत्यर्थ॰ सकल्पो—विकल्प 'समुप्पज्जित्था' समुत्पन्नवान् 'अहो ण इमे पुरिसे पुरापोराणाण दुच्चिन्नाण दुप्पडिक्कंताण असुभाण पावाण कम्माणं पावग फलवित्तिविसेस पच्चणुब्भवमाणे विहरइ, न मे दिट्ठा णरगा वा नेरइया वा पच्चक्ख खलु अय पुरिसे निरयपडिरूविय वेयण वेएइ त्ति कट्टु' इत्येतत्प्रथमाध्ययनोक्त वाक्यमाश्रित्याधिकृताक्षराणि गम-नीयानीति॥

'रिद्धि' त्ति 'रिद्धत्थिमियसमिद्धे' इत्यादि दृश्य, तत्र ऋद्धं—भवनादिभिर्वृद्धिमुपगत स्तिमित—भयवर्जित समृद्ध—धनादियुक्तमिति॥

'महयाहि०' इह 'महयाहिमवतमलयमदरमहिंदसारे' इत्यादि दृश्य, तत्र महाहिमवदादय पर्वतास्तद्वत्सार प्रधानो य स तथा

'पासाईए' इत्यत्र पासादीए दरिसणिज्जे अभिरूवे पडिरूवे त्ति एवं तत्र प्रासादीयो-मनःप्रसन्नताहेतु दर्शनीयो-यं पश्यच्चक्षुर्न श्राम्यति अभिरूप-अभिमतरूपः प्रतिरूप-द्रष्टारं प्रति रूपं यस्येति ॥

[पृ १९] 'नगरपडीवारे' इत्यादौ अधिकर्ता-परिजनमा पडिवन्न-दूरसमीपयो दूरगोचरयो वा इत्था-सामन्तत 'दूरमारे' त्ति दूरेन समीपान् गृहसीति इत्यर्थः ॥

'अहम्मिए' त्ति अधर्मेण चरति व्यवहरति वा धार्मिकस्तन्निषेधादधार्मिक, यावत्करणादिदं दृश्यम्- 'अहम्माणुए' अधर्मम्-पापलोकम् अनुगच्छतीत्यधर्मानुगः 'अहम्मिट्ठे' अतिशयेनाधर्मी-धर्मवर्जितोऽधर्मिष्ठ 'अहम्मक्खाई' अधर्ममाख्यातीति अधार्मिक प्रसिद्धिको वा 'अहम्मपलोई' अधर्ममेव-परसम्बन्धिदोषमेव प्रलोकयति-प्रेक्षते इत्येवंशीलोऽधर्मप्रलोकी 'अहम्मपलज्जणे' अधर्म एव-हिंसादौ प्ररज्यते-अनुरागवान् भवतीत्यधर्मप्ररञ्जनः 'अहम्म समुदाचारो' अधर्मरूप समुदाचार-समाचारो यस्य स तथा 'अहम्मेण चेव वित्तिं कप्पेमाणे' त्ति अधर्मेण-पापकर्मणा वृत्ति-जीविकां कल्पयमानः-कुर्वाण इत्यर्थः 'दुस्सीले' 'दुव्वए' अविद्यमाननियम इति 'दुप्पडियाणंदे' दुष्प्रत्यानन्दः-बहुभिरपि सन्तोषकारणैरनुपजायमानसन्तोष इत्यर्थः ।

'अहीण' त्ति अहीणपुण्णपंचिंदियसरीरे' त्यादि दृश्यम् ॥

'आपन्नसत्त' त्ति गर्भे समापन्नजीवेत्यर्थः ।

'धन्नाओ ण ताओ अम्मयाओ' त्ति अन्वा–जनन्य, इह यावत्करणादिदं दृश्य–'पुन्नाओ ण ताओ, तासिं अम्मयाणं सुलद्धे जम्मजीवियफले' त्ति व्यक्तं च ॥

'ऊहेहि य' त्ति गवादीनां स्तनोपरिभागैः 'थणेहि य' त्ति व्यक्तं 'वसणेहि य' त्ति वृषणैः–आण्डैः 'छेप्पाहि य' त्ति पुच्छैः ककुदैः–स्कन्धशिखरैः 'वहेहि य' त्ति वहैः–स्कन्धैः कर्णादीनि व्यक्तानि 'कंबलेहि य' त्ति सास्नाभिः 'सोल्लिएहि य' त्ति पक्वैः 'तलिएहि य' त्ति स्नेहेन पक्वैः 'भज्जिएहि य' त्ति भ्रष्टैः 'परिसुक्केहि य' त्ति स्वतः शोषमुपगतैः 'लावणेहि य' त्ति लवणसंस्कृतैः सुरा–तन्दुलधवादिवल्लीनिष्पन्ना मधु च–माक्षिकनिष्पन्नं मेरकं–तालफलनिष्पन्नं जातिश्च–जातिकुसुमवर्णं मद्यमेव सीधु च गुडधातकीसंभवं प्रसन्ना–द्राक्षादिद्रव्यजन्या मनःप्रसत्तिहेतुरिति । 'आसाएमाणीओ' त्ति विशेषेण स्वादयन्त्योऽल्पमेव त्यजन्त्यः खर्जूरादेरिव 'परिभाएमाणीओ' त्ति ददत्यः 'परिभुंजमाणीओ' त्ति सर्वमुपभुञ्जाना अल्पमप्यपरित्यजन्त्यः शुष्का–शुष्केव शुष्का रुधिरक्षयात् 'भुक्ख' त्ति भोजनाकरणाद्धीनबलतया बुभुक्षायुक्तेन बुभुक्षा अत एव निर्मांसा 'ओलुग्ग' त्ति अवरुग्णा–भग्नमनोवृत्तिः 'ओलुग्गसरीरा' भग्नदेहा 'णित्तेय' त्ति गतकान्तिः 'दीणविमणवयण' त्ति दीना–दैन्यवती विमना–शून्यचित्ता हीणा च–भीतेति कर्म्मधारयः, 'दीणविमणवयण'

त्ति पाठान्तरं तत्र विमनस इव विगतचेतस इव वदनं यस्याः सा तथा, दीना चासौ विमनवदना चेति समासः । 'पंडुल्लइयमुही' पाण्डु-रमुखी पाण्डुरीभूतवदनेत्यर्थः । 'ओमंथियभग्गनयणकमले' त्ति 'आमंथिय' त्ति अधोमुखीकृतानि नमनकमलरूपाणि कमलानि यया सा तथा 'ओइय' त्ति ओइयमणसंकप्पा' विगलितमनोरथा चेत्यर्थः, इह वाक्यकरणाविदं दृश्यं—'करतलपल्हत्थमुही' करतले पर्यस्त-निवेशितं मुखं यया सा तथा 'अट्टज्झाणोवगया भूमिगयदिट्ठीया झियाइ' त्ति ध्यायति—चिन्तयति ॥

'इम च णं' ति इत्येतदर्थं 'मोमे कुरुम्माते जेणेव चम्पता कुरुम्मारी तेणेव उवागच्छइ उवागच्छित्ता चम्पकं कुरुम्मारिपि आदयमपसंकप्प' इत्यादि सूत्रं प्रयुक्तसूत्रानुसारेण परिपूर्णं कृत्वाऽ-ध्येयं सूचीमात्रत्वात्पुस्तकस्य ॥

[पृ २०] जाहिं हुंति इत्यत्र पञ्चकलमावगतमिदं दृश्यं— केवाहिं चिन्ताहिं मणुस्साहिं मणामाहिं एवमवियेते, 'कयाहिं ति वाम्मि पगे' त्ति सहायाभावात् 'अबोए' त्ति वर्मणत्व सहायाभावात् ॥

'सभवणवणम्मियकवाए' पूर्ववत् वाक्यकरणम् 'उप्पीलिय सरासणपट्टीए' इत्यादि 'गहियाउहपहरणे' इत्येतदन्तं दृश्यम् ॥

'संपुमरोहस' त्ति समन्तात्मित्तार्थेनूरूणम् 'सम्मापिपदार ल' त्ति वाणिज्यार्थसमागमनात् 'विणीयपरोहस' त्ति वाम्भवित्व-

नात् ' विच्छिन्नदोहला ' त्ति विवक्षितार्थवान्छाऽनुबन्धविच्छेदात् ' सपन्न-दोहला ' त्ति विवक्षितार्थभोगसम्पादानन्दप्राप्तेरिति ।

' भीया ' इत्यत्र ' तत्था तसिया संजायभया ' इति दृश्य, भयोत्कर्षप्रतिपादनपराण्येकार्थकानि चैनानि ।

[पृ. २१] ' सव्वओ ' त्ति सर्वदिक्षु ' समंत ' त्ति विदिक्षु चेत्यर्थ , ' विपलाइत्थ ' विपलायितवन्तीति ।

' अयमेयारूवे ' त्ति इदमेवंप्रकार वक्ष्यमाणस्वरूपमित्यर्थ । ' महया २ चिन्त्री ' त्ति महता २ चिन्त्रीयेव चित्कारेणेत्यर्थ ।

' आरसिय ' त्ति आरसित–आरटितम् ॥

' सोच्च ' त्ति अवधार्य ॥

' एयकम्मे ' इत्यत्रेद दृश्यम्–' एयप्पहाणे एयविज्जे एयसमा-यारे ' त्ति ।

' अट्टदुहट्टोवगए ' त्ति आर्त–आर्तध्यानं दुर्घटं–दु खस्थगनीय दुर्वार्यमित्यर्थ उपगत –प्राप्तो य स तथा ।

[पृ २२] ' जायणिदुया यावि ' त्ति जातानि–उत्पन्ना-न्यपत्यानि निद्रुतानि–निर्यातानि मृतानीत्यर्थो यस्या सा जातनिद्रुता चाऽपीति समर्थनार्थ , एतदेवाह–जाता जाता दारका विनिघातमापद्यन्ते तस्या इति गम्यम ॥

' सारक्खमाणी ' त्ति अपायेभ्य ' संगोवेमाणि ' त्ति वस्त्रा-च्छादनगर्भगृहप्रवेशनादिभि ।

' ठिइवडियं च ' त्ति स्थितिपतितां कुलक्रमागतां वर्द्धमानकादिकां पुत्रजन्मक्रियां ' चंदसूरदंसणियं च ' त्ति चन्द्रार्कानुसारिणं तृतीयदिवसोत्सवं 'जागरियं' त्ति षष्ठीरात्रिजागरणप्रधानमुत्सवम् ।

' गोण्णं गुणनिप्फन्नं ' त्ति गौणं—अप्रधानमपि स्यादत आह—गुणनिष्पन्नमिति ॥

जहा दढपइन्ने त्ति औपपातिके यथा दृढप्रतिज्ञो वर्णितस्तथाऽयमपीह वाच्य [illegible] तत्र [illegible]—यावत् ' सिज्झा-मातगिरिसिहरमल्लीणे व्व चंपगपायवे सुहं विहरइ ' त्ति ॥

कालधम्मुणा त्ति मरणेन ।

[पृ २२] समणसमुदायपाविवरियं [illegible] पेव विपरिवर्त्तस्य स तथा तं मिउमद्दवसारं [illegible], कालधम्मुणा संजुत्ते त्ति मृत्युमित्यर्थं [illegible] ते तयति पे यथोक्तदर्शनस्य ॥

हत्थनिक्खेवं त्ति हस्ते निक्षेपो—न्यास समर्पणं यस्य द्रव्यस्य तद्धस्तनिक्षेपं 'बाहिरभंडसारं च' हस्तनिक्षेपव्यतिरिक्तं च भाण्डसारं—सारभाण्डं गृहीत्वा [illegible]—[illegible] भाण्डपुत्रस्य च दर्शनं ददाति—[illegible]स्तीति भावः ।

परसुनियत्ता इव त्ति परशुनिकृत्तेव—कुठारच्छिन्नेव ' चम्पकलते [illegible] मित्त [illegible] दासी— [illegible] ' त्ति तत्र मित्राणि—सुहृदः ज्ञातयः—समानजातयः निजका—पितृव्यादयः

मन्वान्वित—वन्तुपाकित्ता, ' **रोयमाणी** ' त्ति अश्रूणि मुञ्चन्ती '**कंद-माणी**' त्ति आक्रन्द महाध्वनिं कुर्वाणा ' **विलवमाणी** ' त्ति आर्त्तस्वर कुर्वन्ती ।

' **अणोहट्टए** ' त्ति यो बलाद्धस्तादौ गृहीत्वा प्रवर्त्तमान निवार-यति सोऽपवट्टकस्तदभावादनपवट्टक, ' **अणिवारिए** ' त्ति निषेधकर-हित, अत एव ' **सच्छंदमई** ' त्ति स्वच्छन्दा स्वकीया वा मतिर्यस्य स्वच्छन्दमति, अत एव ' **सइरप्पयारे** ' स्वैर—अनिवारिततया प्रचारो यस्य स तथा ' **वेसदारप्पसंगी** ' त्ति वेश्याप्रसङ्गी कलत्रप्रसङ्गी चेत्यर्थ, अथवा वेश्यारूपा ये दारास्तत्प्रसङ्गीति ।

' **भोगभोगाइं** ' त्ति भोजनं भोग—परिभोग भुज्यन्त इति भोगा—शब्दादयो भोगाहा भोगा भोगभोगा—मनोज्ञा शब्दादय इत्यर्थ ।

पृ. २४. ' **मुच्छिए** ' त्ति मूर्च्छिता—मूढो दोषेष्वपि गुणा-ध्यारोपात् ' गिद्धे ' त्ति तदाकाङ्क्षावान् ' गढिए ' त्ति ग्रथितस्तद्विष-यस्नेहतन्तुसंदर्भित ' **अज्झोववन्ने** ' त्ति आधिक्येन तदेकाग्रता गतोऽभ्युपपन्न । अत एवान्यत्र कुत्रापि वस्त्वन्तरे ' **सुइं च** ' त्ति स्मृतिं स्मरणं ' **रइं च** ' त्ति रतिं—आसक्तिं ' **धिइं च** ' त्ति धृतिं वा चित्त-स्वास्थ्यम् ' **अविंदमाणे** ' त्ति अलभमान ' **तच्चित्ते** ' त्ति तस्या-मेव चित्त—भावमत सामान्येन वा मनो यस्य स तथा ' **तम्मणे** ' त्ति द्रव्यमन प्रतीत्य विशेषोपयोग वा ' **तल्लेसे** ' त्ति कामध्वजागता-शुभात्मपरिणामविशेष, '**लेस्याहि**' कृष्णादिद्रव्यसाचिव्यजनित आत्मप-

रिणाम इति 'तदज्झवसाणे' त्ति तस्मिन्नेवाध्यवसानं—भोगक्रियानिष्ठापनरूपं यस्य स तथा, 'तदट्ठोवउत्ते' त्ति तदर्थे—तत्प्राप्त्ये उपयुक्तः—उपयोगवान् यः स तथा 'तदप्पियकरणे' त्ति तस्मिन्नर्पितानि—ढौकितानि करणानि—इन्द्रियाणि येन स तथा, 'तब्भावणा-भाविए' त्ति तद्भावनया—अनवरतगवेषणया भावितो—वासितो यः स तथा

अमच्चाणा गणिकाणा बहून्यन्तराणि च—राजगमनस्यान्तराणि छिद्राणि च त्ति छिद्राणि राजपरिवारविरलत्वानि 'विवराणि च' त्ति छद्मगविरहान् 'पडिजागरमाणे' त्ति गवेषयन्निति ॥

इमं च णं' त्ति इदमेवार्थं ।

ण्हाए' इत्यत्र यावत्करणादिदं दृश्यं 'कयबलिकम्मे' देवतानां निमित्तं बलिविधान 'कयकोउयमंगलपायच्छित्ते' त्ति कृतानि—विहितानि कौतुकानि च—मषीपुण्ड्रादीनि मङ्गलानि च—सिद्धार्थकदध्यक्षतादीनि प्रायश्चित्तानीव दुःस्वप्नादिप्रतिघातहेतुत्वादवश्यंकरणीयत्वाच्च येन स तथा ॥

मणुस्सवग्गुरापरिक्खित्ते' त्ति मनुष्या वागुरेव—मृगबन्धनमिव सर्वतो भवनात् तया परिक्षिप्तो यः स तथा ॥

'आसुरुत्ते' त्ति आशु—शीघ्रं रुप्तः—कोपेन विमोहितो यः स आशुरुप्तः आसुरं वा—असुरसत्कं कोपेन दारुणत्वादुक्तं—भणितं यस्य स आसुरोक्तः रुट्ठे—रोषवान् 'कुविए' त्ति मनसा कोपवान् चंडि

चिकए ' त्ति चाण्डिक्यितो–दारुणीभूत '**मिसिमिसेमाणे**' त्ति क्रोधज्वालया ज्वलन् '**तिवलियभिउडिं णिडाले साहट्टु**' त्ति त्रिवलीका भृकुटिं लोचनविकारविशेष ललाटे सहृत्य–विधायेति '**अवउडगवधण**' अवकोटनेन च–ग्रीवाया पश्चाद्भागनयनेन बन्धन यस्य स तथा त।

'**पुरापोराणाण**' इत्यत्र यावत्करणात् '**दुच्चिन्नाणं दुप्पडिकताण**' इत्यादि दृश्यम् ॥

[पृ. २५] '**वानरपेल्लए**' त्ति वानरडिम्भान्।

'**तं एयकम्मे**' त्ति तदिति–तस्मात् एतत्कर्म्मा, इहेदमपर दृश्यम्–'**एयप्पहाणे एयविज्जे एयसमुदाचारे**' त्ति ॥

'**वद्धेहिंति**' त्ति वर्द्धितक करिष्यत ॥

'**उक्किट्टे**' त्ति उत्कर्षवान्, किमुक्त भवति ?–'**उक्किट्टसरीरे**' त्ति ॥

विद्यामन्त्रचूर्णप्रयोगै, किंविधै ? इत्याह–'**हियउड्डावणेहि य**' त्ति। हृदयोड्डापनै –शून्यचित्तताकारकै '**णिण्हवणेहि य**' त्ति अदृश्यताकारकै, किमुक्त भवति ?–अपहृतधनादिरपि परो धनापहारादिक यैरपह्नुते–न प्रकाशयति तदपह्नवता अतस्तै '**पण्हवणेहि य**' त्ति प्रस्नवनै यै पर प्रस्नुतिं भजते प्रहृत्तो भवतीयर्थ '**वसीकरणेहि य**' त्ति वश्यताकारकै, किमुक्त भवति ?–'**आभिओगिएहिं**' ति अभियोग –पारवश्य स प्रयोजन येषा ते आभियोगिका अतस्तै,

अभियोगाश्च द्वेधा यदाह— 'दुविहो खलु अभिओगो दव्वे भावे य होइ नायव्वो। दव्वंमि होंति जोगा विज्जा मंता य भावंमि ॥ १ ॥' (द्विविध: खल्वभियोगो द्रव्ये भावे च भवति ज्ञातव्य:। द्रव्ये भवन्ति योगा विद्या मन्त्राश्च भावे ॥ १ ॥ 'अभिओगिय' त्ति वशीकरण ॥

[पृ २६] 'निक्खेवो' त्ति निगमनं वाच्यं, तथा—'एवं खलु जंबू समणेणं भगवया जाव संपत्तेणं दुहविवागाणं बिइयस्स अज्झयणस्स अयमट्ठे पण्णत्ते त्ति बेमि' अत्र च इतिशब्द समाप्तौ 'बेमि' त्ति ब्रवीम्यहं भगवत: उपश्रुत्य न यथाकथञ्चिदिति ॥

॥ विपाकश्रुते द्वितीयाध्ययनविवरणम् ॥

३

॥ अभग्गसेण ॥

[पृ २६] 'तच्चस्स उक्खेवओ' त्ति तृतीयाध्ययनस्योत्क्षेप—प्रस्तावना वाच्या सा चैवं— जइ णं भंते! समणेणं भगवया जाव संपत्तेणं दुहविवागाणं दोच्चस्स अज्झयणस्स अयमट्ठे पण्णत्ते तच्चस्स णं भंते! के अट्ठे पण्णत्ते। 'एवं खलु' त्ति 'एवं' वक्ष्यमाणप्रकार अर्थे, खलु वाक्यालङ्कार 'जंबु' त्ति आमन्त्रणं।

देसप्पंते' त्ति मण्डलप्रान्ते।

'**विसमगिरिकंदरकोलवसन्निविट्ठा**' विषम यद्गिरे. कन्दरं —कुहर तस्य य कोलम्ब —प्रान्तस्तत्र सन्निविष्ट —सन्निवेशिता या सा तथा, कोलम्बो हि लोके अवनत वृक्षशाखाग्रमुच्यते इहोपचारत कन्दर-प्रान्त कोलम्बो व्याख्यात, '**वंसीकलंकपागारपरिक्खित्ता**' वंशीकलङ्का—वंशीजालीमयी वृति सैव प्राकारस्तेन परिक्षिप्ता—वेष्टिता या सा तथा, '**छिन्नसेलविसमप्पवायफरिहोवगूढा**' छिन्नो—विभक्तोऽवयवान्तरापेक्षया य शैलस्तस्य सम्बन्धिना ये विषमा प्रपाता —गर्त्तास्त एव परिखा तयोपगूढा—वेष्टिता या सा तथा ।

'**अब्भिंतरपाणीये**' ति व्यक्त, '**सुदुल्लभजलपेरंता**' सुष्ठु दुर्लभ जल पर्यन्तेषु यस्या सा तथा, '**अणेगखंडी**' अनेका नश्यता नराणा मार्गभूता खण्डय —अपद्वाराणि यस्या साऽनेकखण्डीति '**विदि-यजणदिण्णनिग्गमप्पवेसा**' विदितानामेव—प्रत्यभिज्ञाताना जनाना दत्तो निर्गम प्रवेशश्च यस्या सा तथा, '**सुबहुस्स वि**' सुबहोरपि '**कुवियजणस्स वि**' सोपस्यावर्तकलोकस्य दुष्प्रध्वस्या चाप्यभवत् ॥

'**अहम्मिए**' त्ति अधर्म्मेण चरतीत्याधर्म्मिक, यावत्करणात् '**अधम्मिट्ठे**' अतिशयेन निर्द्धर्म्म अधर्म्मिष्ठो नृशंसकर्म्मकारित्वात् '**अधम्मक्खाई**' अधर्म्ममाख्यातु शील यस्य स तथा '**अधम्माणुए**' अधर्म्मकर्तव्यम् अनुज्ञा—अनुमोदन यस्यासावधर्मानुज्ञ अधर्मानुगो वा '**अधम्मपलोयई**' अधर्म्ममेव प्रलोकयितु शील यस्यासावधर्म्मप्रलोकी '**अधम्मपलज्जणे**' अधर्म्मप्रायेषु कर्म्मसु प्रकर्षेण रज्यते इति अध-र्म्मप्ररजन लत्वयोरैक्यमिति कृत्वा रस्य स्थाने लकार, '**अधम्मसील-**

समुद्धायारे ' अधर्म्म एव शीलं स्वभावः समुदाचारश्च—चारित्रमनुष्ठानं यस्य स तथा ' अधम्मेणं चेव वित्तिं कप्पेमाणा विहरइ ' अधर्मेण—पापेन सावद्यानुष्ठानेनैव दहनाङ्कननिर्लाञ्छनादिना कर्मणा ' वृत्तिं ' वर्तनं कल्पयन् कुर्वाणो विहरती ' ति आस्ते च ' हणछिंदभिंदविगत्तए ' हन विनाशय छिन्धि द्विधा कुरु ' भिन्द कुन्तादिना ... विदारय प्राणानपि प्रेरयन् प्राणिनो विकर्त्तयति इति हनछिन्दभिन्दविकर्तक ' इत्येवंरूप शब्दाः संस्कृतेऽपि न विरुद्धा अनुकरणरूपत्वादेषां ' लोहियपाणी ' प्राणिविकर्तनेन लोहितौ रक्त-रक्ततया पाणी हस्तौ यस्य स तथा ' बहुनगरनिग्गयजसे ' बहुषु नगरेषु निर्गतं—विश्रुतं यशो यस्य स तथा इतो विशेषणचतुष्कं व्यक्त-म् ' असिलट्ठिपढममल्ले ' असियष्टि—खड्गलता तस्यां प्रथम—प्रधान मल्ल इव मल्लो—योधः स स तथा ' आहेवच्चं ' ति अधिपति-कर्म्म आधिपत्यं पोरेवच्चं सामित्तं भट्टित्तं महत्तरगत्तं आणाईसरसे-णावच्चं ति दृश्यं व्याख्या च पूर्ववत् ॥

[पृ २७] गंठिभेयगाण ये ' ति ग्रन्थिमिन्दन्ति ये ग्रन्थीन् भिन्दन्ति ते ग्रन्थिभेदकाः संधिच्छेयगाण ये ' ति ये भित्तिसन्धीन् भिन्दन्ति ते सन्धिच्छेदकाः खंडपट्टाण य ' ति खण्ड—अपरिपूर्णः पट्ट—परिधानपट्टो येषां मद्यद्यूतादिव्यसनाभिभूततया परिपूर्णपरिधानप्राप्ते ते खण्डपट्टा—द्यूतकारादय अन्यायव्यवहारिण इत्यन्ये, धूर्ता इत्यपरे, ' खंडपाडियाण मिति क्वचित्पाठः ' छिन्नभिन्नबाहिराहियाणं ति छिन्ना हस्तादिषु भिन्ना नासिकादिषु ' बाहिराहिय ति नगराद्बहि-

ह्यकृता, अथवा ' बाहिर ' त्ति बाह्या स्याचारपरिभ्रंशाद्विशिष्टजनवहि-र्वर्तिन ' अहिय ' त्ति अहिता ग्रामादिदाहकत्वाद् अतो द्वन्द्वस्ततस्तेषा ' कुडगं ' वंशादिगहन तद्वयो दुर्गमत्वेन रक्षार्थमाश्रयणीयत्वसा-मर्थ्यास तथा ॥

' उव्वीलेमाणे ' त्ति उपपीडयन् ' विहम्मेमाणे ' त्ति विधर्म्मयन्—विगतधर्मं कुर्वन्, अर्थापहारे हि दानादिधर्माभाव स्यादेवेति, ' तज्ज-माणे त्ति तर्जयन् ज्ञास्यसि रे इत्यादि भणन्नत ' तालेमाणे ' त्ति ताडयन् कपादिघातै ' णिच्छाणे ' त्ति प्राकृतत्वात् नि स्थान—स्थानव-र्जित ' निद्धणे ' निर्द्धन गोमहिष्यादिरहित कुर्वन्निति, कल्प—उचितो य आय—प्रजातो द्रव्यलाभ स कल्पायोऽतस्तम् ॥

' अहीण ' इत्यत्र ' अहीणपुन्नपंचेंदियसरीरा लक्खणवंजणगुणोव-वेए ' त्यादि द्रष्टव्यम् ।

' अवउडय ' इत्यत्र यावत्करणात् ' अवउडगबंधणबद्ध उक्खत्तक-न्नास नेहत्तुप्पियगत्त ' इत्यादि द्रष्टव्य व्याख्या च प्राग्वदिति ॥

' पढमंमि चच्चरंसि ' प्रथमे चर्च्चरे—स्थानविशेषे ' निसियावंति ' त्ति निवेशयन्ति, ' चुल्लपिउए ' त्ति अष्टौ लघुपितॄन्—पितुर्लघुभ्रा-तॄन् इत्यर्थ ॥

' कलुणं ' त्ति करुण—करुणास्पद त पुरुष, क्रियाविशेषण चेद, ' काक-णिमंसाइ ' त्ति मासश्लक्ष्णखण्डानि ॥

' दोच्चंसि चच्चरंसि ' त्ति द्वितीये चर्च्चरे ' चुल्लमाउयाओ ' त्ति पितृलघुभ्रातृजाया अथवा मातुर्लघुसपत्नी ॥

'एये तये' त्ति तृतीय पर्वणि 'अज्ज महापिउए' त्ति अद्यो महापितॄन्–पितुर्ज्येष्ठभ्रातॄन्, एवं यावत्करणात् अज्जमा पज्जमाइ वाच्यम्'। पउत्थे त्ति चतुर्थे पर्वणि अज्ज महामाउयाओ त्ति पितुर्ज्येष्ठमातृकाया अथवा मातुर्ज्येष्ठा सपत्नी पञ्चम पर्वणि

[पृ २८] पुत्तनत्तुओ पासयन्ति, षष्ठे सुण्हा वधू सप्तमे जामातॄन् दुहितृभर्तॄन् अष्टमे धूयाओ' त्ति दुहितृ नवमे 'नत्तुए त्ति नप्तॄन् पौत्रान् दौहित्रान् वा दशमे नत्तुईओ त्ति नप्तृ –पौत्रीर्दौहित्रीर्वा एकादशे नत्तुयावइ त्ति नप्तृकापतीन् द्वादशे नत्तुइणीओ त्ति नप्तृकिणी पौत्र्यादिपत्न्यः, त्रयोदशे पिउसियपइय त्ति पितृष्वसापतिकान् तत्र पितु स्वसारो–भगिन्यस्तासां पतय एव पतिकाः–भर्तार चतुर्दशे पिउसियाओ' त्ति पितृष्वसृ –जनकभगिन्यः पञ्चदशे।

माउसियापइए त्ति मातृष्वसृपतिकान्–जननीभगिनीभर्तॄन् षोडशे माउसियाओ त्ति मातृष्वसृ –जननीभगिनीः सप्तदशे 'माउसियाओ त्ति मातुलभार्याः, अष्टादशे एकोनविंशे मित्तणाइणियगसंबंधिपरियणं' त्ति मित्राणि–सुहृद ज्ञातयः–समानजातीया निजकाः–स्वजना मातुलपुत्रादयः सम्बन्धिनः–श्वशुरस्यालकादयः परिजनो–दासी-दासादिः तत्तो तत्प्रभृतय।

अच्चे एव यावत्करणात् द्वितीये विभक्तिविशिष्टयमस्तयाने इत्यादि बहुवचनस्य अपरिभूए इत्येतदन्तं स्वयम् ॥

'**दिन्नभइभत्तवेयण**' त्ति दत्त भृतभक्तरूप वेतन—मूल्य येषा ते तथा, तत्र भृति—द्रम्मादिवर्त्तन भक्त तु घृतकणादि '**कल्लाकल्लिं**' ति कल्ये च कल्ये च कल्याकल्यि—अनुदिनमित्यर्थः '**कुद्दालीका**' भूखनित्रविशेषा ॥

'**पत्थिकापिटकानि**' च वंशमयभाजनविशेषा, काकी घूकी टिट्टिभी बकी मयूरी कुर्कुटी च प्रसिद्धा, अण्डकानि च प्रतीतान्येवेति।

[पृ. २९] '**तवएसु य**' त्ति नवकानि—सुकुमारिकादितलनभाजनानि '**कवल्लीसु य**' त्ति कवल्यो—गुडादिपाकभाजनानि '**कंडुसु**' त्ति कन्दवो—मण्डकादिपचनभाजनानि, '**भज्जणएसु य**' त्ति भर्जनकानि कर्प्परणि धानापाकभाजनानि, अङ्गाराश्च प्रतीता, '**तलिंति**' अग्नौ स्नेहेन भञ्जन्ति—धानावत्पचन्ति '**सोल्लिंति य**' त्ति ओदनमिव राध्यन्ति खण्डशो वा कुर्वन्ति '**अन्तरावणंसि**' त्ति राजमार्गमध्यभागवर्त्तिहट्टे '**अंडयपणिएण**' त्ति अण्टकपण्येन ॥

'**सुरं चे**' त्यादि प्राग्वत्

'**जीमियभुत्तुत्तरागयाओ**' त्ति जेमिता—कृतभोजना भुक्तोत्तरं भोजनानन्तरमागता उचितस्थाने यास्तास्तथा।

'**पुरिसनेवत्थिज्ज**' त्ति कृतपुरुषनेपथ्या।

'**सन्नद्ध**' इत्यत्र यावत्करणादिद दृश्य—सन्नद्धबद्धवम्मियकवइया उप्पीलियसरासणपट्टिया पिणद्धगे विज्जा विमलवरचिंधपट्टा गहियाउहपहरणावरण त्ति व्याख्या तु प्रागिवेति, '**भरिएहिं**' ति हस्तपाशितै

'फलिहपहि' त्ति स्फटिकैः 'निलक्कहि' त्ति [illegible] 'असीहिं' त्ति [illegible] 'संसारगपहि' त्ति [illegible] पृष्ठदेश [illegible] 'वाणहि' त्ति [illegible] 'सजीवहि' त्ति सजीवैः —[illegible] 'धणूहि' त्ति [illegible] 'समुक्खित्तहि सरहि' त्ति [illegible] 'समुल्लासियाहि' त्ति समुल्लासिताभिः । 'दामाहि' त्ति [illegible] शेषं 'कहाहि' त्ति [illegible] तत्र प्रहरणविशेषे [illegible] 'मासारियाहि' त्ति [illegible] 'उरुघंयाहि' त्ति [illegible] ।

[पृ २०] 'छिप्पतूरेणं वज्जमाणेणं' द्रुततूर्येण वाद्यमानेन 'महया उक्किट्ठि' इत्यत्र यावत्करणादिदं दृश्यं— 'महयाउक्किट्ठी-सीहनायबोलकलकलरवेणं' तत्र उत्कृष्टिः—आनन्दमहाध्वनिः सिंह-नादश्च प्रसिद्ध बोलश्च—वर्णव्यक्तिवर्जिता ध्वनिः [illegible] [illegible] स एव [illegible] यो रवः स तथा तेन 'समुद्दरवभूयं पिव' त्ति [illegible] [illegible] गम्यते ।

'तं जइ णं अहं पि' त्ति तत्—तस्मात् यद्यहमपि इह यावत्करणादिदं दृश्यं— 'बहूहिं [illegible] अम्मयाहिं य' [illegible] 'दोहलं विणिएज्जामी' त्ति दोहदं व्यपनयामीति भावः—इति [illegible] 'तंसि दोहलंसि' त्ति तस्मिन् दोहदे इह यावत्करणात् 'असणि [illegible] [illegible] [illegible]' इत्यादि [illegible] [illegible] इत्यन्तं दृश्यमिति ।

'तए ण से' विजयश्रीरसेनापति स्कन्दश्रीय भार्यामुपहतमन — सङ्कल्पा भूमिगतदृष्टिकामार्त्तध्यानोपगता ध्यायन्तीं पश्यति, दृष्ट्वा एवमवादीत- किं ण त्व देवाना प्रिये ! उपहतमन सङ्कल्पेत्यादिविशेषणा ध्यायसीति, इद वाक्यमनुसृत्य सूत्र गमनीयम् ।

'इड्ढीसक्कारसमुदएण' त्ति ऋद्ध्या—वस्त्रसुवर्णादिसम्पदा सत्कार —पूजाविशेषस्तस्य समुदायो य स तथा तेन, 'दसरत्तं ठिइपडियं' त्ति दशरात्र यावत् स्थितिपतित—कुलक्रमागत पुत्रजन्मानुष्ठान तत्तथा ॥

[पृ. ३१] 'अट्ठदारियाओ' त्ति, अस्यायमर्थ —'तए णं तस्स अभग्गसेणस्स कुमारस्स अम्मापियरा अभग्गसेण कुमार सोहणसि तिहिकरणणक्खत्तमुहुत्तसि अट्ठहिं दारियाहिं सद्धिं एगदिनसेण पाणिं गिण्हाविंसु' त्ति, यावत्करणादिद दृश्य—'तए ण तस्स अभग्गसेणस्स कुमारस्स अम्मापियरो इम एयारूव पीईदाण दलयति' त्ति 'अट्ठओ दाओ' त्ति अष्टपरिमाणमस्येति अष्टको दायो—दान वाच्य इति शेष, स चैवम्—'अट्ठ हिरण्णकोडीओ अट्ठ सुवण्णकोडीओ' इत्यादि यावत् 'अट्ठ पेसणकारियाओ अन्न च विपुलधणकणगरयणमणिमोत्तियसखसिलप्पवालरत्तरयणमाढ्य सतसारसावएज्ज' मिति, 'उप्पिं भुंजइ' त्ति अस्यायमर्थः—'तए ण से अभग्गसेणे कुमारे उप्पिं पासायवरगए फुट्टमाणेहिं मुयंगमत्थएहिं वरतरुणिसपउत्तेहिं वत्तीसइवद्धेहिं नाडएहिं उवगिज्जमाणे विउले माणुस्सए कामभोगे पच्चणुब्भवमाणे विहरइ' त्ति ॥

'महत्थ' महाप्रयोजन 'महग्घ' ति वहुमूल्य 'महरिह' ति महतो योग्यमिति ॥

'दंडं' ति दण्डनायकम् ॥

[पृ ३७] 'जीयगाई गराहि' त्ति जीवितं गृहा-णयत ॥

[पृ ३९] 'मरणवत्तगयत्थं' ति मरणसमीपेन ॥

'पमाउएहिं [illegible]' [illegible] त्यादि स्तम ।

'विसमदुग्गागयत्थं' ति विषमं–निम्नं दुर्गं–दुःप्रवेशं गहनं–गुल्मगहनम् ।

सपम्मो त्ति यौनं समाख्या ॥

इयमहिय' त्ति मम कण्ठादेशं स्तम– इयमईत्यनवधीरय-र्यादरविपर्यस्तिनप्रतीतं इव तिम्यत्य इवज्ञात् सचिता मानस समनात् प्रमाणीश –पुण्या भत्तिप्पा–विनाशिस्य यस्य स तथा, विप-सिया विडुप्फोमाव पत्रकाय यस्य स तथा, तत पयदुपुक्तस्य कम्पपत्त 'निसोढिसि विप्परिसहिरि' ति सर्वत्रा रणा-त् निर्वर्तयति ॥

अपाम त्ति तथाविधयाप्ससर्पित अवश त्ति प्रागीस-क्षर्पित अथीरिय त्ति जीवमीसर्पित 'अपुरिसकारपरक्कम' त्ति पुरुषकार –पौरुषाभिमान स एव निष्पादितस्वप्रयोजन' पराक्रम तयोर्निषिद्धपुरुषकारपराक्रम अधारणिज्जमिति कट्टु त्ति अधार णीयं–धारयितुमशक्यं स्थातुं वाऽशक्यमिति कृत्वा–हेतोः ॥

[पृ. ३४.] 'उड्डरेणं' ति मासादित्यर्थः ॥

'सामेण य' त्ति साम–प्रेमोत्पादकं वचनं 'भेदेण य' त्ति भेदः स्वामिनि पदातीनां च स्वामिन्यविश्वासोत्पादनम् 'उवप्पयाणेण य' त्ति उपप्रदानं–अभिमतार्थदानं ।

'जे वि य से अब्भिंतरगा सीसगभमा' त्ति येऽपि च 'से' तस्याधर्मसेनस्याभ्यन्तरका–आसन्ना मन्त्रिप्रभृतयः, किंभूताः?–'सीसगभमा' त्ति शिष्या एव शिष्यकास्तेषां भ्रमा–भ्रान्तिर्येषु ते शिष्यकभ्रमाः, विनीततया शिष्यतुल्या इत्यर्थः, अथवा शीर्षकं–शिर एव शिरःकवचं वा तस्य भ्रमः–अव्यभिचारितया शरीररक्षकत्वेन वा ते शीर्षकभ्रमाः, इह तानिति शेषः, भिनत्तीति योगः ।

तथा 'मित्तनाइणियगे' त्यादि पूर्ववत् 'भिंदइ' त्ति चोरसेनापतौ स्नेहं भिनत्ति, आत्मनि प्रतिबद्धान् करोतीत्यर्थः ॥

'महत्थाइं' त्ति महाप्रयोजनानि 'महग्घाइं' त्ति महामूल्यानि 'महरिहाइं' त्ति महतां योग्यानि महं वा–पूजामर्हन्ति महान्तं वाऽर्हं पूज्यं येषां तानि तथा, एवंविधानि च कानिचिन्नृपाधियोग्यानि भवन्तीत्यत आह–('रायारिहाइं' त्ति राजोचितानि) ।

'मह महइमहालियं कूडागारसालं' ति महती–प्रशस्ता महती चासौ अतिमहालिका च–गुर्वी महतिमहालिका ताम्, अत्यन्तगुर्वीमित्यर्थः 'कूडागारसालं' ति कूटस्येव–पर्वतशिखरस्येवाकारो यस्याः सा तथा सा चासौ शाला चेति समासोऽतस्ताम्, 'अणेगखंभ-

सम्मसन्निविट्ठं पासाइयं दरिसणिज्जं अभिरूवं पडिरूवं ' ति व्याख्या प्राग्वत् ।

ऊसुक्कं ' ति अविद्यमानशुल्कग्रहणं, यावत्कारणादिदं दृश्यम्— उक्करं ' क्षेत्रादि प्रति अविद्यमानराजदेयद्रव्यम् अभडप्पवेसं ' कौटुम्बिकगेहेषु राजपुरुषाणां भटानामविद्यमानप्रवेशम् ' अदंडिमकुदंडिमं ' दण्डो—निग्रहस्थेन निर्वृत्तं राजदेयद्रव्यम् अपराधानुसारेण वास्तव्यं कुदण्डः— अल्पमहापराधेन निर्वृत्तं द्रव्यं कुदंडिमं ते अविद्यमाने यत्र प्रमोदे तम् अदण्डिमकुदण्डिमोऽवाच्यम् अधरिमं ' ति अविद्यमानं धरिमं—ऋणद्रव्यं यत्र स तथा तम् अधारणिज्जं ' अविद्यमानाधमर्णम् अणुद्धुयमुइंगं ' अनुद्धूता—आनुरूप्येण वादनार्थमुत्क्षिप्ता अनुद्धूता वा—वादनार्थमेव वादकैरत्यक्ता मृदङ्गा यत्र स तथा अमिलायमल्लदामं ' अम्लानपुष्पमालं ' गणियावरनाडइज्जकलियं ' गणिकावरैर्नाटकीयैः— नाटकपात्रैः कलिता य स तथा तम् अणेगतालाचराणुचरियं ' अनेकैः प्रेक्षाचारिभिस्तालाचरैरनुचरितम् पमुइयपक्कीलियाभिरामं ' प्रमुदितैः प्रक्रीडितैश्च जनैरभिरमणीयं जहारिहं ' ति यथार्हम् ।

[पृ २५] तदाउ सयमेव गच्छिज्जा उताहो समणेण गमिप्पसीत्यर्थ

नाइविगिट्ठेहिं ' ति नात्यन्तदीर्घैः अद्धाणेहिं ' ति प्रयाणकैः सुहेहिं ' ति सुखैः—सुखहेतुभिः वसहिपायरासेहिं ' ति वासकप्रातर्भोजनैः ॥

'**जएण विजएण वद्धावेइ**' त्ति जयेन विजयेन च रिपूणा वर्द्धस्वेत्येवमाशिष प्रयुङ्क्ते इत्यर्थ ॥

ननु तीर्थकरा यत्र विहरन्ति तत्र देशे पञ्चविंशतेर्योजनानामादेशा-न्तरेण द्वादशाना मध्ये तीर्थकरातिशयात् न वैरादयोऽनर्था भवन्ति, यदाह–" पुव्वुप्पन्ना रोगा पसमंति इइवेरमारीओ । अइवुट्ठी अणावुट्ठी न होइ दुब्भिक्ख डमर च ॥ १ ॥" इति ।

[पूर्वोत्पन्ना रोगा प्रशाम्यन्ति इतिवैरमार्य । अतिवृष्टिरनावृष्टिर्न भवति दुर्भिक्ष डमर च ॥ १ ॥]

तत्कथ **श्रीमन्महावीरे** भगवति **पुरिमताले** नगरे व्यवस्थित एवाभग्नसेनस्य पूर्ववर्णितो व्यतिकर सपन्न ? इति । अत्रोच्यते, सर्वमि-दमनर्थमर्थजात प्राणिना स्वकृतकर्मण सकाशादुपजायते, कर्म्म च द्वेधा –सोपक्रम, निरुपक्रम च, तत्र यानि वैरादीनि सोपक्रमकर्मसपाद्यानि तान्येव जिनातिशयादुपशाम्यन्ति सदौषधात् साध्यव्याधिवत्, यानि तु निरुपक्रमकर्म्मसपाद्यानि तानि अवश्य विपाकतो वेद्यानि नोपक्रमकार-णविषयाणि असाध्यव्याधिवत्, अत एव सर्वातिशयसम्पत्समन्विताना जिनानामप्यनुपशान्तवैरभावा गोशालकादय उपसर्गान् विहितवन्त ॥

॥ इति विपाकश्रुते अभग्नसेनाख्यतृतीयाध्ययनविवरणम् ॥

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॥ सगडे ॥

[पृ ३७] जइ णं भंते ! इत्यादि चतुर्थाध्ययनस्योत्क्षेप:—प्रस्तावना वाच्या इति गम्यं स चायं—' जइ णं भंते ! समणेणं भगवया जाव संपत्तेणं दुहविवागाणं तच्चस्स अज्झयणस्स अयमट्ठे पन्नत्ते चउत्थस्स णं भंते ! के अट्ठे पन्नत्ते ' त्ति ' मइया ' इत्यत्र यावत्करणात् हिमवंतमहंतमलयमंदरमहिंदसारे इत्यादि राजवर्णको दृश्य:, साम १ भेय २ दण्ड ३ इत्येतत्पदमेवं दृश्यं सामभेयदंडउवप्पयाणनीइसुपउत्तनयविहिन्नू ' साम—प्रियवचनं १ भेद:—नायकसेवकयोर्भेदसमुत्पादनं २ दण्ड:—शरीरधनयोरपहार: ३ उपप्रदानं—अभिमतार्थदानम् ४ एषां नीतय: सुप्रयुक्ता यत्र स तथा नय एव नयेषु विधिज्ञ:—प्रकारवेदिता य इत्यादिरस्य वर्णको दृश्य ॥

[पृ ३९] ' सुभद्दे सत्थ वाहे ' त्ति अयमर्थ:—' सुभद्दे सत्थवाहे लवणसमुद्दे कालधम्मुणा संजुत्ते यावि होत्था ' त्ति ।

[पृ ४०] ' अणाहयं ' त्ति अनाहतां सदा दत्तां भत्त म ' इत्यत्र—' सयमोइसुयं ' त्ति सतृ—तृष्णा व्यवच्छिन्ना—वर्तिना यस्या सा तथा ताम । ' अववासाविए ' त्ति अववासित:—आश्लिष्ट: ।

[पृ ४१] ' ओसाण० महिस्सइ ' त्ति ' ओसण्णगमणपत्थे कम्मं ओसम्मत्थ ताव महिस्सइ इत्येवं द्रष्टव्यम् ।

'त स' त्ति 'तए ण सा' इत्येव दृश्यम् । 'विण्णय' त्ति एत-देव दृश्य–'विण्णयपरिणयमेत्ता'।

'निक्खेवो' त्ति 'एव खलु जबू' समणेणं भगवया महावी-रेण चउत्थस्स अज्झयणस्स अयमट्ठे पन्नत्ते' इत्येवरूप निगमन वाच्य-मिति । शेषमुपयुज्य प्रथमाध्ययनानुसारेण व्याख्येयमिति ॥

॥ चतुर्थाध्ययनविवरणम् ॥

५.

॥ बहस्सइदत्ते ॥

[पृ. ४२.] 'रिउव्वेय' त्ति एतेनेद दृश्य–'रिउव्वेयजज्जु-व्वेयअथव्वणवेयकुसले' त्ति दृश्य व्यक्त च ।

[पृ. ४३] 'हिययउंडीओ' त्ति हृदयमासपिण्डान् ॥

[पृ. ४४.] 'वेलासु' त्ति अवसरेषु–भोजनशयनादिकाले-ष्वित्यर्थ 'अवेलासु' त्ति अनवसरेषु 'काले' तृतीयप्रथमप्रहरादौ 'अकाले च' मध्याह्नादौ, अकाल विशेषेणाह–'राओ' त्ति रात्रौ 'वियाले' त्ति सन्ध्याया 'संपलग्गो' त्ति आसक्त ॥

॥ पञ्चमाध्ययन बृहस्पतिदत्तस्येति ॥

९

॥ नम्मिपवज्जणे ॥

[पृ ४५] ‘ चिर्च बहुविहं ’ ति आश्चर्यभूतं बहुप्रकारं चेत्यर्थः ‘ सक्कारियकम्मं ’ ति सुरकर्म ‘ सम्मट्ठाणेसु ’ ति हर्म्यास्थानभोजनस्थानमज्जनस्थानादिषु आयस्थानेषु वा छन्नादिषु ‘ सत्त भूमियासु ’ ति प्रासादभूमिकासु सप्तभूमिकप्रासादागासु पदेषु वा—अ-न्तरस्थानादिषु ।

‘ विमभियारे ’ ति रत्नाद्यलङ्कृतस्थानेन अनुग्रहविभ्रमो वा ॥

[पृ ४६] ‘ कलमकलमरिपुर्ण ’ ति कलमकलमस्य इति कल-कलं—पूर्णविभिश्रयत् तत्रे., तत् व्योमपरिपूर्णादि विशेषणम् ।

‘ हरं पियदेति ’ ति परिभाषयति, किं कृत्वा ! इत्याह—अयो-मये संस्कं गृहीत्वा, तत्र हार आयकुणसिक’ ।

महारं ति नयसारि आवश्यकणात् तिसरियं पिण्डंति पार्श्वे पिण्डंति कडिसुत्तयं पिणद्धंति इत्यादि, तिसरियं प्रतीतं प्राल-म्बा—झुम्बनकं कटीसूत्रं प्रतीतं ‘ पाइं ’ ति अन्यतरमरणं मुकुरं—सेसतः ‘ चिता वरेव ’ति तं पुरुषं दृष्ट्वा गौतमस्य विस्मयस्वभावात् यथा हि प्रक्रमेऽप्यपरे तथाहि—न मे विद्या नरस्य वा मेरुणा वा, अन्य पुण पुरिसे निरयगतिसुविध वेमाणं वेपइ ति, यावत्करणात् वैरं दत्तम्—‘भाष्यपानं भत्तपानं परिग्गहोइ येणेव समणे भगवं तेणेव उवागच्छइ ’ इत्यादि

वाच्य 'वागंड' त्ति कोऽसौ जन्मान्तरे आसीदित्येव गौतम पृच्छति भगवांस्तु व्याकरोति—कथयति ।

[पृ. ४७.] '**चारगपाले**' त्ति गुप्तिपालक ।

'**चारगभंडे**' त्ति गुप्त्युपकरणम ।

'**हत्थंडुयाणं**' त्ति अण्डूनि—काष्ठादिमयबन्धनविशेषा, एव पादान्दुकान्यपि, 'हडीण य' त्ति हडय—खोटका 'पुंज' त्ति सशिखरो राशि '**निगर**' त्ति राशिमात्रम् ॥

'**वेणुलयाण य**' त्ति स्थूलवंशलताना '**वेत्तलयाण य**' त्ति जलजवंशलताना '**चिंच**' त्ति चिञ्चालतानाम अम्बिलिकालतानां '**छियाण**' त्ति श्लक्ष्णचर्मकशाना '**कसाण य**' त्ति चर्मयष्टिकाना '**वायरासीणं**' ति वल्कलमयो वटादित्वग्मयसिंदुराणि ताडनप्रयोजनानि तेषा पुञ्जास्तिष्ठन्तीति योग ।

'**सिलाण य**' त्ति दृषदा '**लउलाण य**' त्ति लकुटाना '**मुग्गराण य**' त्ति व्यक्त '**कनंगराण य**' त्ति काय—पानीयाय नङ्गरा—बोहित्थनिश्चलीकरणपाषाणास्ते कनङ्गरा कानगरा वा—ईषन्नगरा इत्यर्थ । '**तए ण से**' त्ति एतस्य स्थाने '**तस्स ण**' ति मन्यामहे एतस्यैव सङ्गतत्वात् पुस्तकान्तरे दर्शनाच्चेति ।

'**असिपत्ताण य**' त्ति असीना '**करपत्ताण य**' त्ति क्रचाना '**खुरपत्ताण य**' त्ति क्षुरणा '**कलवचीरपत्ताण य**' त्ति कङ्क (ल) म्बचीर—शस्त्रविशेष ।

करि (करभ) सयसहस्साण य ' त्ति वैश्याश्यानां अग्ग-पागाण य ' त्ति वर्द्धोगाम् अट्ठुपलाण य ' त्ति अस्सीनां—राभिकपु-ष्पाद्यीनां ' वेमणाण य ' त्ति मैत्रीभितापितैर्यैरायआभिमि-परमधीरष्ठ उत्पाद्यते सन्ति सुन्दराणि काइिभाये ' त्ति हस्तप्र-रविसेमाणी ॥

पच्छाण य ' त्ति प्रच्छन्नकानां पिप्पलाण य ' त्ति हस्त-भुरानां कुप्राग नसस्थलकानि वर्माणि प्रतीता ।

अगहारए य ' त्ति कणपारकान् ' संडप्पे य ' त्ति चूर्णान् ।

[पृ ४८] ' अप्पमइ य ' त्ति अप्पकमन् आभिरूपीयर्ष-, पज्जइ ' त्ति पाम्यति अप्पेगइयार्थ तेषां येष ओपीनं इह यह डेनेव अवपीड—शेखरं मस्तके सम्पारोपणात् उपपीडं वा—वेदनां दधाति—कराति संकाडियमारिए ' त्ति सड्डियिताम—सकोपेनिगाढा मोटिताभ—चलिताह्य इति वृन्दाऽऽस्सान् अप्पेगइए हत्थछिमए करेइ इत्यत्र भासकरणमिदं द्रष्ट— पावच्छिमए एव मच्छउट्टुंकि-यसीसछिन्नए ' इत्यादि, सन्धावाडियए ' त्ति धनावपाटितान्—वाडान्तिना विदारितान् ' अप्पगइया वणुक्खाहि ' इत्यत्र भावक-रणात् वेणुक्खाहि य विषमुक्खाहि इत्यादि द्रष्टम् ।

' उरे सिप्प इमाचइ ' त्यादि, उरसि चापयं स्थापयन्ति तदुपरि मगुई स्थापयन्ति ततस्तं पुरुषाभ्यां स्मुहोभयप्रान्तनिवेशिताभ्यां समुद्रमुक्क-मयन्ति—मर्दीन पश्यन्ति यथाऽपराधिनोऽस्थीनि इत्यन्त इति भाव ।

चंतीहि य ' इत्यत्र यावत्करणादिद दृश्य–' वरत्ताहि य वागरज्जूहिं ' इत्यादि, ' अगडसि ' त्ति कूपे ' **उच्चूलयालगं** ' ति अध शिरस उपरि पादस्य कूपजले बोलणाकर्षण ' **पज्जेइ** ' त्ति पाययति खादयतात्यादि लौकिकीभाषा कारयतीति तु भावार्थ ' **अवदूसु य** ' त्ति कृकाटिकासु ' **खलुएसु** ' त्ति पादमणिबन्धेषु ' **अलिए भंजावेइ** ' त्ति वृश्चिक-कण्टकान् शरीर प्रवेशयतीत्यर्थ ' **सूईओ** ' त्ति सूची ' **दंभणाणि य** ' त्ति सूचीप्रायाणि डम्भकानि हस्ताङ्गुल्यादिषु ' **कोट्टिल्लएहिं** ' ति मुद्गरकै ' **आओडावेइ** ' त्ति आखोटयति प्रवेशयतीत्यर्थ ' **भूमिं कंडुयावेइ** ' त्ति अङ्गुलीप्रवेशितसूचीकै हस्तै भूमिं कण्डूयते, महादु खमुत्पद्यते इति कृत्वा भूमिकण्डूयन कारयतीति । ' **दब्भेहि य** 'त्ति दर्भा –समूला ' **कुसेहि य** ' त्ति कुशा –निर्मूला

[पृ. ४९] ' **कुमारे** ' त्ति कुमार ।

' **अतराणि य** ' त्ति अवसरान् ' **छिड्डाणि य** ' त्ति अल्पपरिवारत्वानि, ' **विरहाणि य** ' त्ति विजनत्वानि ॥

[पृ. ५०] ' एव खलु जबू ! ' इत्यादि ' निक्षेपो ' निगमनम् षष्ठाध्ययनस्य यावत् ' अयमट्ठे ' त्यादि ' वेमि ' त्ति ब्रवीम्यह भगवत समीपे अमु व्यतीकर विदित्वेत्यर्थ ॥

षष्ठाध्ययनविवरण नदिवर्द्धनस्याधिकारो हि समाप्त ॥ ६ ॥

७

॥ उंबरदत्ते ॥

' जइ णं भंते ! ' इत्यादिरुत्क्षेपः सप्तमस्याध्ययनस्य वाच्य इति ।

[पृ ५१] कच्छुल्लं ति कण्डूमन्तं 'दाओयरियं' ति जलोदरिकं 'भगंदलियं' ति भगन्दरवन्तं 'सोगिल्लं' ति शोफव-न्तं एतदेव सविशेषमाह— सुयमुहसुयहत्थं' ति शूनमुखशूनहस्तम् ।

' पिविपिविंत ' ति अनुकरणशब्दोऽयं वणमुहकिमिउत्तयं-तपगलंतपूयरुहिरं ' ति व्रणमुखेभ्यः कृमय उत्तुदन्तः प्रगलन्तौ नाना च यस्य स तथा तम् अभिक्खणं ति पुनः पुनः 'कल्लाइं' ति देशभेदरूढानि कक्खणाइं ति कर्णोत्पादकानि वीसराइं' ति वि-स्वराणीति गम्यते, 'कूयमाणं' ति कूजन्तम्—अव्यक्त मधुरं शेषं सर्वं प्रथमाध्ययनवत् नवरं देहंबलियाए' देहबलिमिव यस्यामि-धाने प्राकृतशैल्या देहबलिका 'पाड०' ति पाडलिसंडनामा नगरतो 'पडिणि०' ति पडिनिक्खमइ, ति इत्थं तेणेव समए भगवं महा-वीरे तेणामेव उवागच्छइ २ गमणागमणाए पडिक्कमइ ईर्यापथिकीं प्रतिक्रामतीत्यर्थः भत्तपाणं आलोएइ २ भत्तपाणं पडिदंसेइ २ समणेणं भगवया अब्भणुण्णाए मासक्खमणाए समाणे इत्यादि दृश्यम् ।

बिलमिव पन्नगभूए अप्पाणेणं आहारमाहारेइ त्ति आत्मना आहारयति किंभूतः सन् इत्याह— पन्नगभूतः नागकल्पो स्वादान्

आहारस्य रसोपलम्भार्थमचर्वणात, कथम्भूतमाहारम् ?—बिलमिव अस-स्पर्शनात्, नागो हि बिलमसम्पृशन् आत्मानं तत्र प्रवेशयति, एवं भग-वानप्याहारमसस्पृशन रसोपलम्भानपेक्ष सन्नाहारयतीति ।

'दोच्चं पि' त्ति द्विरपि द्वितीया वाराम् ।

[पृ. ५२] 'अट्ठंगाउव्वेयपाठए' त्ति आयुर्वेदो—वैद्यकशास्त्र 'कुमारभिच्च' त्ति कुमाराणां—बालकानां भृतौ—पोषणे साधु कुमार-भृत्य, तद्धि शास्त्र कुमारभरणस्य—क्षीरस्य दोषाणां संशोधनार्थं दुष्टस्तन्य-निमित्तानां व्याधीनामुपशमनार्थं चेति । 'सलाग' त्ति शलाकाया कर्म शालाक्य तत्प्रतिपादक तन्त्रमपि शालाक्य, तद्धि ऊर्ध्वजन्तुगताना रोगाणा श्रवणवदनादिसंश्रितानामुपशमनार्थमिति । 'सल्लहत्ते' इति शल्यस्य हत्या हननमुद्धार इत्यर्थ शल्यहत्या तत्प्रतिपादक शास्त्र शल्यहत्यमिति । 'कायतिगिच्छि' त्ति कायस्य ज्वरादिरोगग्रस्तश-रीरस्य चिकित्सा—रोगप्रतिक्रिया यत्राभिधीयते तत्कायचिकित्सैव, तत्तन्त्र हि मध्याङ्गसमाश्रिताना ज्वरातिसारादीना शमनार्थमिति । 'जगोले' त्ति विषघातक्रियाऽभिधायक जङ्गोल—अगद तत्तन्त्र तद्धि सर्पकीटलूता-दष्टविनाशार्थं विविधविषसयोगोपशमनार्थं चेति । 'भूयेवज्ज' त्ति भूताना निग्रहार्था विद्या—शास्त्र भूतविद्या, सा हि देवासुरगन्धर्वयक्षरा-क्षसाद्युपसृष्टचेतसा शान्तिकर्मबलिकरणादिभिर्ग्रहोपशमनार्था । 'रसा-यणे' त्ति रस —अमृतरसस्तस्यायन—प्राप्ति रसायन तद्धि वय —स्थाप-नमायुर्मेधाकर रोगोपहरणसमर्थं च तदभिधायकं तन्त्रमपि रसायनम्, 'वाईकरणे' त्ति अवाजिनो वाजिन करण वाजीकरणं—शुक्रवर्द्धने-

मायावञ्चनकरणमित्यर्थं उपाभिधायकं शास्त्रम् अत्यर्थोगादिदुष्कर-
ऋद्धिमात्सर्यप्रसादोपजननिमित्तं प्रद्वेषजननिमित्तं मर्मजनन्यर्थं
वेति ॥

'सिंघाडगे' त्ति मार्गत्रयवृत्त 'चउक्के' त्ति चतुष्पथवृत्त—
प्रशस्तत्वम् सुस्थोऽपुरस्तो वा 'चउरत्त' त्ति चत्वरवृत्त ॥

'राईसर' इत्यत्र यावत्करणात् 'तलवरमाडंबियकोडुंबियसेट्ठि'
त्ति दृश्यं, 'दुब्बलाण य' त्ति दुर्बलानां हीनबलानां वा 'गिलाणाण
य' त्ति ग्लानानां ग्लानिमभिप्राप्तानामित्यर्थः 'वाहियाण य' त्ति
व्याधि—चिरस्थायी कुष्ठादिरूप स संजातो येषां ते व्याधिता व्याधिता
वा—उत्पन्नतिमिरादिमत्ता तेषां 'रोगियाणं' त्ति संजाताचिरस्थ-
विकारादिदोषाणां केषामेवंविधानाम् ? इत्याह— 'सणाहाण य' त्ति
सनाथानाम् 'अणाहाण य' त्ति निर्नाथानां 'समणाण य' त्ति
गैरिकाणां 'भिक्खुयाण य' त्ति तदन्येषां 'करोडियाण य' त्ति
कापालिकानाम् 'आउराणं' त्ति चिकित्साया अविषयभूतानाम्
'अप्पेगइयाणं मच्छमंसाइं उवदिसति' इत्येतस्य वाक्यस्यानुयोगेन-
मित्यन्यानि वाक्यानि अन्यानि मत्स्या कच्छपा ग्राहा मकरा संसुमारा
अजा एलका रोझा शूकरा मृगा शशका गावो महिषा तित्तिरा
वर्तका लावका कपोता कुक्कुटा मयूराश्च प्रतीता ।

[पृ ५२] 'भज्जे' त्ति भाजनेषु मध्ये तिलगकुक्खिपूर्ण
'सूलाई' त्ति निशास्थानानीत्यर्थः, तलनपुणे कुम्भकानि यानि तानि तथा
मधुरसस्वादुकानि—मत्स्यमांसादिभावितानि तानमूलक कवारेषमामस्मि

सरन्ति मुग्धकानीति, पुनश्च कोमल यत्कमल तेनोपमा ययोस्तौ तथा ताभ्या हस्ताभ्या गृहीत्वा उत्सङ्गनिवेशितानि ददति समुल्लापकान् सुमधुरान् शब्दत पुन पुनर्मञ्जुलप्रभणितान्—मञ्जुलानि—कोमलानि प्रभणितानि—भणनारम्भा येषु ते तथा तान्,

[पृ. ५४.] '**अपुन्न**'त्ति अविद्यमानपुण्या यत '**अकयपुण्ण**' त्ति अविहितपुण्या अथवा '**अपुण्ण**' त्ति अपूर्णमनोरथत्वात् '**एत्तो**' त्ति एतेषा बालकचेष्टितानाम् '**एगयरमवि**' एकतरमपि—अन्यतरद-पीति, '**कल्लं**' इत्यत्र यावत्करणात् 'पाउप्पभायाए रयणीए फुल्लुप्पल-कमलकोमलुम्मिलिए अहपडुंरे पभाए' इत्यादि दृश्यम 'उट्ठिए सहस्स-रस्सिमि दिणयरे तेयसा जलते' इत्येतदन्त, तत्र प्रादु प्रभाताया—प्र-काशेन प्रभाताया फुल्ल विकसित यदुत्पल—पद्म तस्य कमलस्य च—हरि-णस्य कोमल—अकठोरम उन्मीलित—दलाना नयनयोश्चोन्मेषो यत्र तत्तथा तत्र, शेष व्यक्तम ।

'**जायं च**' त्ति याग पूजा यात्रा वा '**दाय च**' दान '**भाय च**' लाभस्याशम '**अक्खयणिहिं च**' त्ति देवभाण्डागारम् '**अणुवड्ढि-स्सामि**' त्ति वृद्धिं नेष्यामि, '**इति कट्टु**' एव कृत्वा '**ओवाइय**' त्ति उपयाचितम् ॥

[पृ. ५५] '**उवाइणित्तए**' उपयाचितुमिति ।

'**कयकोउयमगल**' त्ति कौतुकानि—मषीपुण्ड्रकादीनि मङ्गलानि दध्यक्षतादीनि '**उल्लपडसाडिय**' त्ति पट —प्रावरण साटको—निवसनं

[illegible]मेति य' ति [illegible]—[illegible]
[illegible] ' ति [illegible] [illegible] कुर्वति।

[पृ ११] [illegible]ति य' ति [illegible]
[illegible]ति य' ति [illegible] च [illegible],
[illegible], [illegible]—[illegible]
[illegible] च [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] ' [illegible]
' [illegible] ' ति [illegible]।

॥ [illegible] ॥

॥ [illegible]

[पृ ६३] ' [illegible]

[illegible]

[

विभिन्नविम

[illegible], मर

[illegible] च गेर

[illegible]

[illegible]

[illegible]शालि च।

[पृ ५९]

[illegible]शालि च। ति

[illegible] [illegible]शालि च।

[illegible] [illegible] य

[illegible] य ति [illegible]

'महया' इत्येन 'महयाहिमवतमहंतमलयमंदरमहिंदसारे' इत्यादि ।

'भीया जेण' त्ति 'भीया तथा जेणवेत्यर्थ ।

'ओहय० जाव' इह यावत्करणादिद दृश्यम—ओहयमणसंकप्पा भूमीगयदिट्ठिया करतलपल्हत्थमुही अट्टज्झाणोवगय' त्ति ।

[पृ. ६४] 'उप्फेणउप्फेणिय' त्ति सकोपोष्मवचन यथा भवतीत्यर्थ ।

'इतोऽनन्तरवाक्यस्यैकमक्षर पुस्तकेषूपलभ्यते, तदर्थश्चमवगन्तव्यम—'एव खलु सामी' मम एगूणगाण पचण्ह सवत्तीसयाण एगूणपंचमाइसयाइ इमीसे कहाए लद्धट्ठाइ समाणाइ अन्नमन्न सद्दावेत्ता एव वयासी—एवं खलु सीहसेणे राया सामाए देवीए मुच्छिए अम्हं धूयाओ नो आढाइ नो परियाणाइ अणाढायमाणे अपरियाणमाणे विहरइ'। 'जा' इति यावत्करणात्, तदेद दृश्यम 'त सेय खलु अम्ह साम देवीं अग्गिपओगेण वा विसप्पओगेण वा सत्थप्पओगेण वा जीवियाओ ववरोवित्तए, एव सपेहेइ सपेहित्ता मम अतराणि छिद्दाणि पडिजागरमाणीओ विहरति, त न नज्जइ सामी' मम केणइ कुमरणेण मारिस्सति त्ति कट्टु भीया' यावत्करणात 'तथा तसिया उव्विग्गा ओहयमणसंकप्पा भूमीगयदिट्ठीया' इत्यादि दृश्यम।

'घत्तिहामि' त्ति यतिष्ये 'नत्थि' त्ति न भवत्यय पक्षो यदुत 'कुतोइ' त्ति कुतश्चिदपि शरीरकस्य आबाधा वा भविष्यति, तत्र

पच्चत्थेहि य ' त्ति वस्त्रान्तः—सूक्ष्मवस्त्रैरेति प्रकटं, म
च्छखलए करेंति ' त्ति खण्डिकेषु मत्स्यपुत्रान् कुर्वन्ति ।

[पृ ६१] समणेहि य ' त्ति श्लक्ष्णं सकलं संमृष्टं च पद्ध
णेहि य ' त्ति छर्दनं च मांसादिप्रक्षेपयोग्यतम्, सलिलणेहि य त्ति
लवणीकरणं, करणमाह—मत्स्यादिकरणोपाय स्थूलखण्डकरणं सुक्ष्मि
खंडार्थं वा दंडूरं भक्षणस्थानं, तन्तोत्करणं—अन्त्रप्रयोगस्य कण्टको
द्धार निरसनकरणं भोजनसामर्थ्यादिति मीहुरीं तए ' त्ति निष्कासिते
विसाहिवए त्ति पूर्वापयन्तेषु ।

॥ अष्टमाध्ययनस्य विवरणं सौरिकदत्तस्य समाप्तम् ॥

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॥ देवदत्ता ॥

[पृ ६२] अब्भुग्गय ' त्ति इत्येवम्—अब्भुग्गयमूसियप
हसिए चेव ' अभ्युद्गतोच्छ्रितानि—अत्यर्थमुच्चानि प्रहसितानि च—हसि
तानीव मानि चावर्णं मणिकनकरत्नभक्तिचित्र ' इत्यादि, एवं च नं
वर्णनं करिंति जाव गन्धसमसमभिविद्धु मित्यादि भवनवर्णनं स कर्तव्यम् ॥

' पंचसयओ दाओ ' त्ति हिरण्यकोटिसुवर्णकोटिप्रभृतीनां
प्रेक्षणकाभिनयस्थानां पञ्चशतानि पञ्चपञ्चस्थानानि ' सिंहसेनकुमारादयः '
पितरौ दत्तवन्तावित्यर्थः स च प्रत्येकं तासामभ्य एवमासीदिति । तत्र

'महया' इत्येन 'महयाहिमवतमहतमलयमदरमहिंदसारे' इत्यादि ।

'भीया जेण' त्ति 'भीया तत्था जेणेवेत्यर्थ ।

'ओहय० जाव' इह यावत्करणादिद दृश्यम्—ओहयमणसकप्पा भूमीगयदिट्ठिया करतलपल्हत्थमुही अट्टज्झाणोवगय' त्ति ।

[पृ. ६४] 'उप्फेणउप्फेणियं' त्ति सकोपोष्मवचन यथा भवतीयर्थ ।

'इतोऽनन्तरवाक्यस्यैकैकमक्षर पुस्तकेपूपलभ्यते, ततश्चैवमवगन्त-व्यम्—'एव खलु सामी! मम एगूणगाण पचण्ह सवत्तीसयाण एगूण-पचमाइसयाइ इमीसे कहाए लद्धट्ठाइ समाणाए अन्नमन्न सद्दावेत्ता एव वयासी—एव खलु सीहसेणे राया सामाए देवीए मुच्छिए अम्ह धूयाओ नो आढाइ नो परियाणाइ अणाढाएमाणे अपरियाणमाणे विहरइ'। 'जा' इति यावत्करणात, तच्चेद दृश्यम्—'त सेय खलु अम्ह साम देवीं अग्गिपओगेण वा विसप्पओगेण वा सत्थप्पओगेण वा जीवियाओ ववरोवित्तए, एव सपेहेह सपेहित्ता मम अतराणि छिद्दाणि पडिजागरमा-णीओ विहरति, त न नज्जइ सामी! मम केणइ कुमरणेण मारिस्सति त्ति कट्टु भीया' याव करणात् 'तत्था तसिया उव्विग्गा ओहयमणसक प्पा भूमीगयदिट्ठीया' इत्यादि दृश्यम् ।

'घत्तिहामि' त्ति यतिष्ये 'नत्थि' त्ति न भवत्यय पक्षो यदुत 'कत्तो इ' त्ति कुतश्चिदपि शरीरकस्य आवाधा वा भविष्यति, तत्र

भवान–इन्द्रपीठ प्रभाव–प्रह्लय पीठेव इति वत्थु ' त्ति एवम-
भिप्राय ।

'अणेगखंभसयसंनिविट्ठ' त्ति अनेकस्तम्भशतसन्निविष्टमित्यर्थः 'पासा
इयत्थेन पासाईयं दरिसणिज्जं अभिरूवं पडिरूवं ' त्ति इत्यम् ।

[पृ ६७] जह वि (य) सा सव्वे रयणमुत्ता त्ति यद्यपि
सा नानोस्त्राम्युच्छ्य–नानास्यामनन्येत्यर्थः ।

पुव्वं च ' त्ति सहतं ' पव्वं च ' त्ति पार्श्व वा सस्नाद्यभिरूपं
च ' त्ति आम्यमिदं सरिसा य ' त्ति उचितसंयोगो बहुत्वात् ।

भारंते त्ति भावान्तो समन्वयणात् वावत्ते ' त्ति योसे
सिक्कवेपात्पनप्तकात् निवृत्तं भवति । परमसुईभूए त्ति अत्यन्तं
शुचीभूत इति ।

[पृ ६८] णाम आभरणादिदं दर्त– वमालिकम्
कम्मोऽत्थसंगमाधावभिर्त सम्यालंकारे त्ति ।

सुवचुमित्त इत्यत्र आभरणमिदं निष्कासनगासंवित्त-
परिजयेण त्ति इत्यम् ।

सव्वड्डिए इत्यत्र आभरणादिव दर्त– सव्वजुईए ' सर्व
युत्य–आभरणादिसम्पात्मिम्या सम्युक्त्या वा उचितेषु वस्तुघटनारूप-
तया सर्वबलेन–सर्वसैन्येन सर्वसमुदायेन–पौराद्यमीलनेन सर्वादरेण–
सर्वोचितकरणकरणरूपेण 'सव्वविभूईए' सर्वसम्पदा 'सव्वविभूसाए'
समस्तशोभया सव्वसंभमेणं ' प्रमोदकृतौत्सुक्येन सव्वपुप्फगंध

मल्लालङ्कारेण सव्वतूरसद्दसनिनाएणं ' सर्वतूर्यशब्दानां मीलने य सगतो नितरां नादो–महान् घोषस्तेनेत्यर्थः, अल्पेष्वपि ऋद्धयादिषु सर्वशब्दप्रवृत्तिर्दृष्टा अत आह–' **महया इड्ढीए** ' महया जुईए महया जुईए महया बलेण महया समुदएण महया वरतुरियजमगसमगपवाइएण ' ' **जमगसमग** ' त्ति युगपत्, एतदेव विशेषेणाह–' संखपणवपडहभेरि-झल्लरिखरमुहिहुडुक्कमुरवमुइंगदुंदुहिनिग्घोसनाइयरवेण ' तत्र शङ्खादीनां नितरां घोषो निर्घोषो–महाप्रयत्नोत्पादितः शब्दः नादितं–ध्वनिमात्रं एतद्द्वयलक्षणो यो रवः स तथा तेनेति ।

' **सेयापीएहिं** ' ति रजतसुवर्णमयैरित्यर्थः ।

[पृ. ६९] ' **सिरीए देवीए मायाभत्ते यावि हुत्थ** ' त्ति श्रिया देव्या मातेति बहुमानबुद्ध्या भक्तो मातृभक्तश्चाप्यभूत्,

' **कल्लाकल्लिं** ' ति प्रातः प्रातः ।

' **गंधवट्टएण** ' ति गन्धचूर्णेन ।

' **जिमियभुत्तुत्तरागयाए** ' त्ति जेमिताया–कृतभोजनाया तथा भुक्त्वोत्तरमागताया स्वस्थानमिति भावार्थः, उदारान्–मनोज्ञान् भोगान् भुञ्जानो विहरति ।

' **पुव्वरत्तावरत्ते** ' त्ति पूर्वरात्रापररात्रकालसमये, रात्रेः पूर्वभागे पश्चाद्भागे वेत्यर्थः ।

[पृ. ७०.] ' **मज्जाइय** ' त्ति पीतमद्या, ' विरहियसयणि-ज्जंसि ' त्ति विरहिते विजनस्थाने शयनीयं तत्र ।

परामुसइ त्ति गृह्णाति ।

समजोइभूयं ' ति सम—तुल्यो ज्योतिषा—अग्निना भूतो जातो यः स तथा तम् ।

रायमग्गंसि त्ति अनुभिमोपमात् इहान्यत्रापि प्रथम- मन्येव, तथा— कंदमाणीए आक्रन्दशब्दं कुर्वन्त्या विलवमा- णीए ' त्ति विलापान् कुर्वन्त्या ।

[पृ ७१] आसुरत्ते ' त्ति आसु—शीघ्रं रुष्ट—कोपेन विमो- हित इहान्यत्रापि पदचतुष्कं दृश्यं तथा— रुट्ठे ' त्ति उदितरोषः कुविए ' त्ति प्रवृद्धकोपाकार चंडिक्किए ' त्ति प्रकटितरौद्ररूपः, मिसिमिसिमाणे त्ति कोपाग्निना दीप्यमान इव ॥

॥ देवदत्ताख्यं नवमाध्ययनस्य विवरणं ॥ ९ ॥

१०

॥ अञ्जू ॥

[पृ ७२] जहा तेयलि त्ति ज्ञाताधर्मकथायां यथा तेयलिसुतनामा अमात्यः पोट्टिला–भिधानां कलादसुतां सुतामात्मार्थं याचित्वा आत्मनैव परिणीतवान् एवमयमपीति ।

अञ्जूसार्थवाहसुताया दशमाध्ययनस्य विवरणम् ॥ १० ॥

तत्समाप्तौ च समाप्तं प्रथमश्रुतस्कन्धविवरणमिति ॥

|| अथ बीयसुयक्खधो ||

१.

|| सुबाहू ||

'**सव्वोउ० य**' त्ति इदमेव दृश्य–'सव्वोउयपुप्फफलसमिद्धे रम्मे नदणवणप्पगासे पासाईए ४'।

'तसि तारिसगसि वासभवणसी' ति तस्मिन् तादृशे–राजलो–कोचिते वासगृहे इत्यर्थ ।

'**जहा मेहस्स जम्मणं**' ति ज्ञाताधर्मकथायां प्रथमाध्ययने यथा मेघकुमारस्य जन्मवक्तव्यतोक्ता एवमत्रापि सा वाच्येति, नवरमका-लमेघदोहदवक्तव्यता नास्तीह । '**सुबाहुकुमार**' इह यावत्करणादिद दृश्य–'बावत्तरीकलापडिए नवगसुत्तपडिबोहिए' नवाङ्गानि–श्रोत्र २ चक्षु ४ घ्राण ६ रसना ७ त्वग् ८ मनो ९ लक्षणानि सन्ति सुप्तानि प्रतिबोधितानि यौवनेन यस्य स तथा, '**अट्ठारसदेसीभासाविसारए**' इत्यादि जाव अल भोगसमत्थे जाए यावि हुत्था, तए ण तस्स सुबा-हुस्स अम्मापियरो सुबाहु कुमार बावत्तरीकलापडिय जाव अल भोगस-मत्थं साहसिय वियालचारिं जाणति जाणित्ता पञ्च प्रासादावतसकशतानि कारयन्ति, किं भूतानि ' इत्याह–'**अब्भुग्गय**' त्ति 'अब्भुग्गयमूसि-यपहसिए' इत्यादि, '**भवणं**' ति एक च भवन कारयति, अथ प्रासा-दभवनयो क प्रतिविशेष ', उच्यते, प्रासाद स्वगतायामापेक्षया द्विगुणोच्छ्रय. भवन त्वायामापेक्षया पादोनसमुच्छ्रयमेवेति, इह च प्रासादा वधूनिमित्त भवन च कुमाराय, '**एवं जहा महाबलस्स**' त्ति भवन-

वर्णको विवाहवक्तव्यता च यथा भगवत्यां महाबलस्योक्ता एवमस्यापि पुष्पचूलाप्रमुखानामिति वाच्यम्, एतदेव दर्शयन्नाह— नवरं मित्यादि ।

तहेव ' त्ति यथा महाबलस्येत्यर्थः, 'पंचसयओ दाओ 'त्ति पंचसयाइं हिरण्णकोडीणं पंचसयाइं सुवण्णकोडीणं इत्यादि दानं वाच्यम्, इह वाचनान्तरेऽयं दृश्यं— तए णं सुबाहु कुमारे एगमेगाए भारियाए एगमेगं हिरण्णकोडिं दलयइ ' इत्यादि वाच्यं यावत्, अन्नं च विउलं धणकणगरयणमणिमोत्तियसंखसिलप्पवालमाइयं दलयति, तए णं से सुबाहुकुमारे ' त्ति, उप्पिं पासायवरगए प्रासादवरस्य उपरिस्थित इत्यर्थः 'फुट्ट०' इह वाचनान्तरमिदं दृश्यं—'फुट्टमाणेहिं मुइंगमत्थएहिं' स्फुटद्भिरिव मृदङ्गमस्तकैरतिरभसास्फाल्यमानैरित्यर्थः वरतरुणीसंपउत्तेहिं बत्तीसइबद्धेहिं नाडएहिं ' द्वात्रिंशद्विधैर्विविधैः द्वात्रिंशत्पात्रनिबद्धैरित्यर्थः उवगिज्जमाणे उवलालिज्जमाणे माणुस्सए कामभोगे पच्चणुब्भवमाणे ' त्ति, 'जहा कूणिए' त्ति यथा औपपातिके कोणिकराजो भगवद्वन्दनाय निर्गतोऽभिहित एवमयमपि वर्णयितव्य इति भावः ।

सुबाहू वि जहा जमाली तहा रहेण निग्गए ' त्ति अयमर्थः—येन प्रकारेण भगवतीवर्णितचरितो जमाली भगवद्भागिनेयो भगवद्वन्दनाय रथेन निर्गतोऽयमपि तेनैव प्रकारेण निर्गत इति इह वाचनान्तरमिदं दृश्यं— समणस्स भगवओ महावीरस्स छत्ताइच्छत्तं पडागाइपडागं विज्जाचारणे जंभए य [illegible] ओवयमाणे उप्पयमाणे य पासइ पासित्ता रहाओ पच्चोरुहइ २ त्ता समणं भगवं महावीरं वंदइ नमंसइ वंदित्ता नमंसित्ता एवं वयासी ।

'हट्ट' त्ति हट्ठतुट्ठे अतीव हृष्ट 'उट्ठाए' त्ति उट्ठाए उट्ठेइ, इह यावत्करणात इद दृश्य—' उट्ठित्ता समण भगव महावीर वदइ नमंसइ वदित्ता नमसित्ता ' सद्दहामि ण भते ! निग्गथ ' इत्यादि यत्सूत्रपुस्तके दृश्यते तद्वक्ष्यमाणवाक्यानुसारेणावगन्तव्य, तथा हि—' सद्दहामि णं भंते ! निग्गथ पावयण पत्तियामि ण भते ! निग्गथ पावयण देवाणुप्पियाण अतिए वहवे राईसरतलवरमाडवियकोडुवियसेट्ठिसत्थवाहपहियओ मुडे भवित्ता आगाराओ अणगारिय पव्वयति नो खलु अह तहा सचाएमि पव्वइत्तए, अहन्न देवाणुप्पियाण अतिए पचाणुव्वइय सत्तसिक्खावय गिहिधम्म पडिवज्जामि, अहासुह देवाणुप्पिया ! मा पडिवध करेह ' त्ति भगवद्वचन, ' तमेव ' इदमेव दृश्य—' तमेव चाउग्घट आसरह, ' ' जामेव ' इत्यादि त्वेव दृश्य ' जामेव दिस पाउब्भूए तामेव दिसिं पडिगए ' त्ति ।

[पृ. ७६.] ' इंदभूई ' इत्यत्र यावत्करणात् ' नाम अणगारे गोयमगोत्रेण ' मित्यादि दृश्य, ' इट्ठे ' त्ति इष्यते इतीष्ट स च तत्कृतविवक्षितकार्यापेक्षयाऽपि स्यादित्याह—इष्टरूप इष्टस्वरूप इत्यर्थ इष्ट इष्टरूपो वा कारणवशादपि स्यादित्याह—कान्त —कमनीय कान्तरूप —कमनीयस्वरूप , शोभन शोभनस्वभावश्चेत्यर्थ , एवविध कश्चित् कर्मदोषात्परेषा प्रीतिं नोत्पादयेदित्यत आह—प्रिय —प्रेमोत्पादक प्रियरूप —प्रीतकारिस्वरूप , एवविधश्च लोकरूढितोऽपि स्यादित्यत आह—मनोज्ञ मनसा—अन्त सवेदनेन शोभनतया ज्ञायत इति मनोज्ञ , एवविधश्चैकदाऽपि स्यादित्यत आह—

मणामे ' त्ति मनसा अम्यते—गम्यते पुनः पुनः संस्मरणतो यः स मनोऽमः एवं मनोऽभिरामस्य पर्यायेण प्रपञ्चमाह—' सोमे त्ति अरौद्रः सुभगो—वल्लभः पियदंसणे ' त्ति प्रेमजनकाकारः किमुक्तं भवति ?— सुरूवे ' त्ति शोभनाकारः सुरूपमप्यधेसि एवंविधेऽपि— जनापेक्षयाऽपि स्यादित्यत आह— बहुजणस्स वी ' त्यादि, एवंविधश्च प्राकृतजनापेक्षयाऽपि स्यादित्यत आह— साहुजणस्स वी त्यादि ।

इमा एयारूवा त्ति इयं एतद्रूपा—उपलभ्यमानस्वरूपैव ऋद्धिविशेषार्थः किण्णा लद्ध ' त्ति —न हेतुनोपार्जिता 'किण्ण पत्त' त्ति केन हेतुना प्राप्ता उपार्जिता सती प्राप्तिमुपगता, किण्णा अभिसमन्नागय त्ति प्राप्ता अपि सती केन हेतुना आभिमुख्येन साङ्गत्येन च उपार्जनस्य च पश्चाद्भोग्यतामुपगतेति । को वा एस आसि पुव्वभवे इह यावत्करणादिदं दृश्यं— किं नामए वा किं वा गोएण कयरंसि वा गामंसि वा सन्निवेसंसि वा किं वा दच्चा किं वा भोच्चा किं वा समायरित्ता कस्स वा तहारूवस्स समणस्स वा माहणस्स वा अंतिए एगमवि आयरियं सुवयणं सोच्चा निसम्म सुबाहुणा कुमारेणं इमा एयारूवा उराला माणुस्सरिद्धी लद्धा पत्ता अभिसमन्नागय' त्ति ।

जाइसंपन्ना ' इह यावत्करणादिदं दृश्यं— कुलसंपन्ना बलसंपन्ना एवं विनयणाणदंसणचरित्तलज्जालाघवसंपन्ना ओयंसी तेयंसी वच्चंसी जसंसीत्यादि । दूइज्जमाणा त्ति गामाणुगामं दूइज्जमाणा इति दृश्यं, द्रवन्तो—गच्छन्तो इत्यर्थः ॥

'**जहा गोयमसामि**' त्ति द्वितीयाध्ययने दर्शितगौतमस्वामि-भिक्षाचर्यान्यायेनायमपि भिक्षाटनसामाचारीं प्रयुङ्क्ते इत्यर्थ ।

[पृ. ७७.] '**सुहम्मे थेरे**' त्ति धर्मघोषस्थविरानित्यर्थः, धर्मशब्दसाम्याच्छब्दद्वयस्याप्येकार्थत्वात्,

'**पडिलाभिस्सामीति तुट्ठे**' इहेद द्रष्टव्य–'पडिलाभेमाणे वि तुट्ठे पडिलाभिए वि तुट्ठे' त्ति। '**तस्स सुहम्म(सुह)स्स**' त्ति विभक्तिपरिणामात् 'तेन सुहुमे(सुहे)ने' त्ति द्रष्टव्य, तेनेति अशनादिदानेन, '**दव्वसुद्धेण**' त्ति द्रव्यत शुद्धेन प्रासुकादिनेत्यर्थ, इहान्यदपि 'गाहगसुद्धेण दायगसुद्धेण' ति दृश्य, तत्र ग्राहकशुद्ध यत्र ग्रहीता चारित्रगुणयुक्त दायकशुद्ध तु यत्र दाता औदार्यादिगुणान्वित, अत एवाह–'**तिविहेण**' ति उक्तलक्षणप्रकारत्रययुक्तेनेति '**तिकरणसुद्धेण**' त्ति मनोवाक्कायलक्षणकरणत्रयस्य दायकसम्बन्धिनो विशुद्धतयेत्यर्थ, '**एव आइक्खइ**' त्ति सामान्येनाचष्टे, इह चान्यदपि पदत्रय द्रष्टव्यम् '**एव भासइ**' त्ति विशेषत आचष्टे '**एव पन्नवेइ एवं परूवेइ**' एतच्च पूर्वोक्तरूपपदद्वयस्यैव क्रमेण व्याख्यापनार्थं पदद्वयमवगन्तव्यम्, अथवा आख्यातीति तथैव भाषते तु व्यक्तवचनै. प्रज्ञापयतीति युक्तिभिर्बोधयति प्ररूपयति तु भेदत कथयतीति ।

'**धन्ने णं देवाणुप्पिया ! सुहुमे (सुहे) गाहावई**' इत्यत्र यावत्करणादिद दृश्य–'पुन्ने ण देवाणुप्पिया। सुसुहे गाहावई एवं कयत्थे ण कयलक्खणे ण सुद्धे ण सुहुमस्स(सुहस्स)गाहावइस्स जम्मजीवियफले जस्स ण इमा एयारूवा उराला माणुस्सड्ढी लद्धा पत्ता अभि-

समणमसय ' त्ति ' तं महप्फलं खलु भो देवाणुप्पिया ! सुहुमे गाहावई पर्व जाव पे णं इत्यादि पूर्वमर्थमिमेवेह पदपाठकं निगमनतयाऽवसेयम् ।

[पृ ७८] ' अभिगयजीवाजीवे इह वाक्यकरणाद् उव-लद्धपुण्णपावे इत्यादिकम् पडिलाभेमाणेहिं तवोकम्मेहिं अप्पाणं भावेमाणे विहरइ एतदन्तं दृश्यम् ।

चाउद्दसट्ठमुद्दिट्ठपुण्णमासिणीसु ' त्ति अतीदिश्य—अमावास्या ।

गामागर इह वाक्यकरणात् नगरखेडकब्बडमडंबदोणमुह-पट्टणनिगमआसमसंबाहसन्निवेसा ' इति दृश्यम् ।

राईसर ' इहैवं दृश्यं— राईसरतलवरमाडंबियकोडुंबियसेट्ठि-सेणावइसत्थवाहप्पभिइओ ' त्ति ।

मुंडा ' इह वाक्यकरणादिदं दृश्यं— भवित्ता अगाराओ अण-गारियं ' त्ति ।

[पृ ७९] जुम्माजुम्मि ' इह वाक्यकरणादिदं दृश्यं—' पर-माणे गामाणुगामं ' त्ति ।

जहा पढमं ' त्ति यथैव द्यामावसा प्रथमं बसाहीमिदर्शनेन निर्ग-तोऽसावनुसवस्तथा द्वितीयमपि निर्गमिष्यति नगराहीमिर्गत इति भावः तथापि समानो वर्णकादिक इति भाव ।

' ईरियासमिए ' इत्यत्र वाक्यकरणादिदं— भासासमिए ४ एवं मणगुत्ते ३ गुत्तिदिए गुत्तबंभचारी ।

' आउक्खएणं ' ति आयुःकर्मदलिकनिर्जरणेन भवक्खएणं ' त्ति देवगतिबन्धनदेवगत्यादिकर्मदलिकनिर्जरणेन ' ठिइक्खएणं ' ति आयु-

ष्कादिकर्मस्थितिविगमेन 'अणतरं चइत्त' त्ति देवसम्बन्धिनं देहं त्यक्त्वेत्यर्थः, अथवाऽनन्तरं—आयुःक्षयाद्यनन्तरं च्यवनं 'चइत्त' त्ति च्युत्वा ।

[पृ. ८०] '**महाविदेहे**' इह यावत्करणात् 'वासे जाइं इमाइं कुलाइं भवंति—अड्डाइं दित्ताइं अपरिभूयाइं' इत्यादि दृश्यमिति ॥

॥ द्वितीयश्रुतस्कन्धप्रथमाध्ययनस्य विवरणं ॥

सुबाहो राजर्षे ॥ १ ॥

[पृ. ८०–८२] एवमुत्तराणि नवाप्यनुगन्तव्यानीति ॥ समाप्तं विपाकश्रुताख्यैकादशाङ्गप्रदेशविवरणं ॥

इहानुयोगे यदयुक्तमुक्तं, तद्धीधनाद्राक् परिशोधयन्तु ।
नोपेक्षणं युक्तिमदत्र येन, जिनागमे भक्तिपरायणानाम् ॥ १ ॥

कृतिरियं संविग्नमुनिजनप्रधानश्रीजिनेश्वराचार्यचरणकमलचञ्चरीककल्पस्य श्रीमदभयदेवाचार्यस्येति ॥

ग्रन्थाग्रं ९०० ॥ श्रीरस्तु ॥

अज्झोवव्रण्ण [अध्युपपन्न] 24.6. addicted

अट्ट [आर्त] 12.x pained in mind.

अट्ठ [अर्थ] ?.1 an object, purpose

अट्ठ [अष्ट] 13.? eight

अट्ठ [अर्थ] 13.1 matter

अट्ठम [अष्टम] ?.1 eighth

अट्ठमी [अष्टमी] ?.12 the eighth day of the month

अट्ठमी [अष्टमी] 43.? the eighth day

अट्ठारस [अष्टादश] 10.? eighteen.

अट्ठारसम [अष्टादशम] ?.? eighteenth.

अट्ठि [अस्थि] 4.10 a bone

√अड [अट्] 1.10. to wander

अडवी [अटवी] 70.1 a forest

अड्ढ [आढ्य] 80.8. prosperous

अड्ढहार [अर्धहार] 46.10. a necklace with nine strings

अड्ढाइय्य [अर्धतृतीय] 12.6 two and a half.

अणगार [अनगार] 3.4 a houseless one, a friar.

अणन्तर [अनन्तर] 1.1 after

अणधारय [ऋणधारक] 47.23 a debtor

अणाह [अनाथ] 19.1 one having no master or supporter

अणिट्ठ [अनिष्ट] 1.14. unpleasant

अणिट्ठयर [अनिष्टतर] 6.15 worse

√अणुकड्ढ [अनु+कृष्] 8.3 to pull

√अणुगिण्ह [अनु+ग्रह्] 8.26 to favour

अणुरत्त [अनु...

अणुमग्ग [अनु...

अणुराग

}

√अणुयट्ट [अनु+वृध्] 54 12 to replenish, to increase

अणुयासण [अनुयासन] 11.17 enema with oils

अणेग [अनेक] 15 10 many

अणेगखण्डी [अनेकखण्डिन्] 26 18 that in which there were many passages and byways

अणोहट्टिय [अनवघट्टित] 23 18 uncontrolled

अण्डअ [अण्डक] 28 21 an egg

अण्डयवाणिय [अण्डकवणिक] 28 16 a dealer in eggs

अण्ण [अन्य] 10 9 another

अतुरिय [अत्वरित] 6 28 without hurry

अत्तअ [आत्मज] 5 4 a son

अत्ताण [अत्राण] 22 24 without protection

अत्यसपायण [अर्थसंपादन] 11 7 the plenty of wealth

अत्थि [अस्ति] 6 17 18

अथाम [अस्थामन्] 33 24. without strength

अदूरसामन्त 9 20 neither far nor near

अद्दहिय [आदग्ध] 46 21. burnt

अद्ध [अर्ध] 15 10 half

अद्धरत्त [अर्धरात्र] 20 10 midnight

अद्धाण [अध्वन्] 35 1 a road

अन्तरावण [अन्तरापण] 29 15. a shop in the market

अन्तिए [अन्तिके] 15 21 by the side of

अन्तियाओ [अन्तिकत] 6 28 from the presence

अन्तेवासी 3 4 a pupil

अन्नत्थ [अन्यत्र] 24 6 at another place

अन्नमन्न [अन्योऽन्य] 77 16 mutual

अन्नया [अन्यदा] 10 16 some other time

अन्निज्जमाण [अन्वीयमाण] 5.1 being followed

अज्झोववन्न [अध्युपपन्न] 24.6 addicted

अट्ट [आर्त] 12.6. pained in mind.

अट्ठ [अर्थ] 8.17 an object purport

अट्ठ [अष्ट] 13.7 eight

अट्ठ [अर्थ] 13.21 matter

अट्ठम [अष्टम] 28.1 eighth.

अट्ठमि [अष्टमी] 78.12. the eighth day of the month

अट्ठमी [अष्टमी] 43.2. the eighth day

अट्ठारस [अष्टादश] 16.23. eighteen.

अट्ठारसम [अष्टादश] 28.5. eighteenth.

अट्ठि [अस्थि] 24.10 bone

√अड [अट्] 17.16 to wander

अडवी [अटवी] 26.15 a forest

अड्ढ [आढ्य] 80.8. prosperous

अड्ढहार [अर्धहार] 48.10. a necklace with nine strings.

अड्ढाइज्ज [अर्धतृतीय] 12.6. two and a half.

अणगार [अनगार] 3.4 a houseless one, a friar.

अणन्तर [अनन्तर] 12.0 after

अणधारय [ऋणधारक] 47.22 a debtor

अणाह [अनाथ] 19.1 one having no master or supporter

अणिट्ठ [अनिष्ट] 12.14 unpleasant

अणिट्ठयर [अनिष्टतर] 8.15 worse

√अणुकड्ढ [अनु+कृष्] 8.3 to pull

√अणुगिण्ह [अनु+ग्रह्] 67.26 to favour

अणुपत्त [अनुप्राप्त] 25.16 attained to

अणुमग्ग [अनुमार्गं] 7.7 afterwards

अणुमय [अनुमत] 12.19 approved

√अणुवट्ट [अनु+वृत्] 54 12 to replenish, to increase

अणुवासण [अनुवासन] 11.17 enema with oils

अणेग [अनेक] 15 10 many

अणेगखण्डी [अनेकखण्डिन]26 18 that in which there were many passages and byways

अणोहट्टिय [अनवघट्टित] 231.8 uncontrolled

अण्डअ [अण्डक]28 21 an egg

अण्डयवाणिय [अण्डकवणिक]28 16 a dealer in eggs

अण्ण [अन्य] 10 9 another

अतुरिय [अत्वरित] 6 28 without hurry

अत्तअ [आत्मज] 5.4 a son

अत्ताण [अत्राण] 22 24 without protection

अत्थसपायण [अर्थसंपादन]11 7 the plenty of wealth

अत्थि [अस्ति] 6 17 19

अथाम [अस्थामन्] 33 24. without strength

अदूरसामन्त 9 20 neither far nor near

अदड्ढिय [आदग्ध]40 21 burnt

अद्ध [अर्ध] 15 10 half

अद्धरत्त [अर्धरात्र]20 10 midnight

अद्धाण [अध्वन]35 1 a road

अन्तरावण [अन्तरापण] 29 5. a shop in the market

अन्तिय [अन्तिके] 15 21 by the side of

अन्तियाओ [अन्तिकात्] 6 28 from the presence

अन्तेवासी 3 4 a pupil

अन्नत्थ [अन्यत्र] 24 6 at another place

अन्नमन्न [अन्योऽन्य] 77 16 mutual

अन्नया [अन्यदा] 10 16 some other time

अन्निज्जमाण [अन्वीयमाण] 5.1 being followed

अपुण्ण [अपुण्य] 64.8. merit less.

अप्पाण [आत्मन्] 51.21 one's self.

अप्पिय [अप्रिय] 1..14 not dear

अप्पेगइय [अपि+एकक] 20. 13 some

अप्फुण्ण [आपूर्ण] 23.4 over come

अबीय [अद्वितीय] 20.10. alone

अब्भंग [अभ्यंग] 11.15 besmearing with oil.

अब्भणुण्णाय [अभ्यनुज्ञात] 6.24 permitted

√अब्भिंग [अभि+अञ्ज्] 48.15 to besmear

अब्भिंतर [अभ्यन्तर] 13.7 internal

अब्भिंतरिय [अभ्यन्तरिक] 24.2 interior अंतेउर harem

√अब्भुक्ख [अभि+उक्ष्] 55.7 to sprinkle.

अब्भुग्गय [अभ्युद्गत] 69.10 raised, high

√अब्भुट्ठ [अभि+उद्+स्था] 77.4 to get up.

अभिक्खणं [अभीक्ष्ण] 13.11 repeatedly

अभिभूय [अभिभूत] 8.18 overpowered.

√अभिलस [अभि+लष्] 12.5.to desire

अभिसरमाण [अभिसरत्]. 58.25. coming out

अभिसेय [अभिषेक] 79.15 sprinkling with water at an auspicious occasion.

अभिसेयण [अभिषेक] 48.1.bath

अमच्च [अमात्य] 37.10. a minister

अमणाम [?] 12.14 unpleasing to the mind

अमणुण्ण [अमनोज्ञ] 12.14 unpleasing

अम्मधाइ [अम्बाधात्री] 13.19 a wet-nurse

अंसागय [अंसागत] 29.15 put on shoulders

अहम्मिय [अधार्मिक] 0.94 irreligious.

अहापज्जत्त [यथापर्याप्त] 18.11 sufficiently well

अहापडिरूव [यथाप्रतिरूप] 3.7 befitting

अहासुहं [यथासुखं] _5 as it pleases

अहिमड [अहिमृतक] 8.14 the dead body of a snake

अहे [अधः] 15.7 down

√आइक्ख [आ+ख्या] 8.8 to speak, to tell

आइगर [आदिकर] 4.9 the first promulgator of the holy canon

आउ [अप्] 15.15 water

√आउडाव [D] 48.19 to cause to enter (c.)

आउय [आयुष्] 82.6 life

आउर [आतुर] 53.20 sick

आउव्वेय [आयुर्वेद] 51.18 the science of medicine

आउह [आयुध] 17.10 a weapon

आगय [आगत] 7.6 come

√आगम [आ+गम्] 49.25 to come to know

आगार [आकार] 16.21 shape

आगिइमेत्त [आकृतिमात्र] 5.7 merely a shape

आगिइ [आकृति] 15.7 a shape

√आढा [D] 62.10 to respect

आणत्तिय [आज्ञप्तिक] 11.6 an order

√आणव [आज्ञापय] 40.16 to order

आणुपुव्वीए [आनुपूर्व्या] 22.9 in the following order

आथव्वण [आथर्वण] 13.31 Atharvaveda

√आपुच्छ [आ+प्रच्छ्] 9.4 to take leave

आयास [आयास] 64.15 trouble

आभियेागिअ [आभियेागिक] 25 19 the magic-art of making another subordinate

आभोअ[आभाग] 9 23 extent

√**आमन्त** [आ+मन्त्रय्] 65 2 to invite

आमल [आम्ल] 59 3 tamarind-juice

आमेल [D] 17 20 a pendent wreath

आयन्त [अचान्त] 33 14 with hands and face washed with water

आयव [आतप] 60 13 heat

आयाहिणपयाहिण [आदक्षिण-प्रदक्षिणा] 30 10 sacred circumambulation about a holy man or object from right to left

आवन्नसत्ता [आपन्नसत्त्वा] 19 6 pregnant

आरसिय [आरसित] 20 24 cried

आलीवण [आदीपन] 10 6. setting fire

आलीविय [आदीप्त] 65 22. burnt

आलोअ [आलोच] 30 3 to observe

आलोइअ [आलोचित] 15 24. confessed

√**आवज्ज** [आ+पद्] 22 3 to come to

आस [अश्व] 17 21 a horse

आसव [आस्यक] 8 20 a mouth

आसत्थ [आश्वस्त] 67-13 consoled

आसवाहिणी [अश्ववाहिनी] 66. 19 a vehicle carried by horses

√**आसाअ** [आ+स्वादय्] 12 5. to enjoy

आसारोह [अश्वारोह] 17 23 a horse-rider

आसुरुत्त [आशुरुष्ट] 40 6 easily excited

√**आहिण्ड** 30 30 to walk

आहिय [आहित] 27.3 placed
आहेवच्च [आधिपत्य] 10.20 lordship

इ [इति] 5.21
इओ [इतः] 50.10 hence
इंगाल [अंगार] 29.4 a burning charcoal
√इच्छ [इष्] 11.3 to wish
इट्ठ [इष्ट] 1.19 desirable
इड्ढी [ऋद्धि]] prosperity
इत्थी [स्त्री] 4 a woman
इंदमह [इन्द्रमह] 5.21 a festival in honour of Indra
इब्भ [इभ्य] rich man
इरियासमिय [ईर्यासमित] 70.16 heedif l n lk ng

इरियासमिय [ईर्यासमित] 15. heedful walking
ईसर [ईश्वर] 10.9 a lord.
उत्तय [तनुज] 7.8. the son
उक्कंप [उत्+कम्प्] 48.12 to shake

उक्किट्ठ [उत्कृष्ट] 5.16. superior
उक्कित्त [उत्कृत्त] 18.. cut of
उक्कुरुडिया [उत्कुरुटिका] 13.2 a dung-hill.
उक्खल [D] 10.4 l ube
उक्कोस [उत्कर्ष] 1..8 maximum.
उक्खेव [उत्क्षेप] 41.22. introduction
उग्गह [अवग्रह] 76..1 a seat
√उग्घोस [उद्+घुष्] 10..5 to proclaim.
उच्चार 78.13 excretion
उच्छंग [उत्सङ्ग] 54.1 a lap
उक्कड [उत्कट] 12.1.. great excessive
उज्जाण [उद्यान] 4.21 garde
√उज्झ 19.20 to abandon
उट्ट [उष्ट्र] 46.5 a camel
उट्टिया [उष्ट्रिका] 16.22 a big earth pot with the shape of a camel s neck
√उट्ठ [उद्+स्था] 14.7 to stand up

उट्ठाअ [उत्स्थान] 14 6 standing up (c)

उत्तयन्त [उत्तुद्यमान] 57 22 being pained

उत्तरकञ्चुइज्ज [उत्तरकञ्चुकीय] 17 19 the covering to protect the upper part of the body

उत्तरपुरत्थिम [उत्तरपूर्व] 4 21 north-easterly

उत्तरासग 77 5 upper garment

उत्तरिल्ल [उत्तर+इल्ल] 31 21 northern

उत्ताण [उत्तान] 47 21 lying on the back

उदअ [उदक] 69 13 water

उद्दिट्ठ [उदिष्ट] 78 12 the 15th day of the dark half of the month

उद्दाइ [उत्ताहो] 14 4 or

√उद्दाअ [उद्+द्रा] 15 11 to die

उद्दामिय [उद्दामित] 17 18 tied with ropes

उप्पत्तिया [औत्पत्तिकी] 61 7 intuitive

उप्पाड [उत्+पाटय्] 48 22 to take off

उप्पीलिय [उत्पीडित] 17 18. tied

उप्फेणउप्फेणिय [D] 64 5. breathing hot with anger (c)

उयर [उदर] 10 21 dropsy

उरपरिसप्प [उर परिसर्प] 15. 13 a reptile that moves on the belly

उराल [उदार] 23 22 generous, plentiful

उरुघण्ट 29 26 the bells pending on the sides of loins

उरंउरेण [उरसा+उरसा] 34 5. breast to breast closely facing

उल्ल [आर्द्र] 55 2 wet

उवउत्त [उपयुक्त]24 8 employed, engaged in

उवगम [उपगत] 3 5 possessed

उवगूढ [उपगूढ] 26.17 concealed.

उवंग [उपांग] 5.7 a sub-limb

√उवदंस [उप+दर्श्] 7.28 to show

√उवदिस [उप+दिश्] 52.26 to advise

उवप्पयाण [उपप्रदान] 34.6. a gift

उवयार [उपचार] 16.23 manners, treatment

उवरि [उपरि] 64.9 above

उववन्न [उपपन्न] 12.7 born

उववेय [उपेत] 16.22. accompanied with

√उवसाम [उप+शमय्] 11.6 to appease

उवागय [उपागत] 3.12 came near

√उव्वट्ट [उद्+वृत्] 12.0 to return

उव्वट्टण [उद्वर्तन] 11.15 applying scented paste or powder

√उव्वलाव [उद्+वर्त्] 69 to besmear

उव्विग्ग [उद्विग्न] 13.25 dejected in mind

उसिण [उष्ण] 09.14 hot

उस्सुक्क [उच्छुल्क] 34.15 without fees

उस्सेह [उत्सेध] 3.10 height

ऊसिय [उच्छ्रित] 17.2 raised

ऊह [ऊधस्] 10.2 an udder

एक्कवीस [एकविंशति] 16.22. twenty-one

एक्कारस [एकादश] 79.18. eleven

एक्कारसम [एकादश] 3.17 eleventh

एग [एक] 5.11 one

एगट्ठिय [D.] a boat (c.)

एगतीस [एकत्रिंशत्] 48.24 thirty-one.

एगन्त [एकान्त] 8.20. a solitary place

एगसाडिय [एकशाटिक] 77 5 consisting of one garment.

एगमेग [एकैक] 42 23 one in turn

एगूण [एकोन] 63 11 less by one

एगूणतीस [एकोनत्रिंशत्] 16 22 twenty-nine

एज्जमाण [इयमाण] 7 2 coming

एणेज्ज [एणेय] 59 6 a deer

एत्तो [एतद्+त्त] 54 3 out of these

एत्थ [अत्र] 26 10 here

एयकम्म [एतत्कर्मन्] 10 14 one who does that action.

एलय [एडक] 38 8 a ram

ओगाढ [अवगाढ] 17.17 entered

√ओगाह [अव+गाह्] 55 1 to take bath

ओचूल [अवचूल] 15 22 a bridle

ओचूलयालग [अवचू ...] 48 13 dipping in water to the last lock of the head (c)

ओट्ठ [ओष्ठ] 19 23 a lip

ओमन्थिय [अवमथित] 19 19 withered, shattered

√ओमुय [अव+मुच्] 77 5 to release

ओरोह [अवरोध] 62 22 a harem

ओलुग्ग [अवरुग्ण] 19 18 diseased.

√ओलुह [अव+मृज्] 55.7 to rub

ओल्ल [आर्द्रचर्म] 48 21. a moist hide

√ओयाय [उप+याच्] 54.10 to beg the favour of

√ओपील [उप+पीड्] 27 7 to harass

ओपीलण [अवपीडन] 61 8 pressing

[ ]

आवीड [आपीड] 48.5. pain; आपीड-a crest-ornament

ओवीलिमाण [उत्पीड्यमान] 10.6 torturing

ओसह [औषध] 11.21 a medicine

ओसारिय [अपसारित] 17.21 drawn up

ओहय [अपहत] 19.21 put done

√ओहीर [D]7.23 to doze

कइ [कति] 4.7 how many

कउह [ककुद] 19.1 a hump

कक्ख [कक्ष] 53.24 an armpit

कक्खडिय [D] 18.2.rough

कच्छ [कक्ष] 17.18 loin band (c.)

कच्छव [कच्छप] 15.8 a tortoise.

कच्छुल्ल [कच्छूमत्] 51.9. a person suffering from itches.

कज्ज [कार्य] 10.10 a work

कट्टु [कृत्वा] 7.28. having done

कट्ठ [काष्ठ] 8.2. wood.

कड [कृत] 9.1 done

कडमल्लार [D] 47.15 a peg made of bamboo (c)

कडिल्ल [कटी] 17.23. a waist

कडुय [कटुक] 13.1 bitter

कडेवर [कलेवर] 8.15.a body

कणग [कनक] 66.15 gold.

कणगणार [D]47.9.a small anchor-stone (c.)

कण्टक [कण्टक] 8.6. a thorn.

कण्डु 10.21 itch

कण्ण [कर्ण] 5.6. an ear

कण्णीरह [कर्णीरथ] 17.3 a small chariot

कत्तो [कुतः] 64.15 from which place.

कत्थ [कुत्र] 38.25 where.

कत्थइ [कुत्रापि] 24.6. from somewhere.

कंत [कान्त] 76 9 loving
कन्दुअ [कन्दुक] 29 4 a heating bowl
√कप्प [क्लृप्] 5 15 to arrange, to make, to earn
कप्प [कल्प] 15 26 a kind of heaven.
कप्पडिय [कार्पटिक] 52. 25. a kind of mendicant
कप्पणि [कर्तनी] 38 5 a knife
कप्पाय [कल्प+आय] 27 8 proper tax (c)
कप्पिय [कृत्त] 38 15 cut
कमलोवम [कमलोपम] 54 1 resembling a lotus
कम्बल 19 13 a dewlap
कम्म [कर्मन्] 9 1 an action
कयत्थ [कृतार्थ] 53 21 one with the object fulfilled
कयर [कतर] 9 13 which
कयलक्खण [कृतलक्षण] 53 22 possessing auspicious signs
कयाइ [कदापि] 10 15 some time
√कर [कृ] 5 15 to do
कर 10 4 a tax
करपत्त [करपत्र] 47 12 a saw
करयल [करतल] 13 23 the palm of hand.
करोडिय [D] 52 28 a Kapalika mendicant
कलकल [D] 46 6 water mixed with lime so as to boil
कलबचीरपत्त [D] 47 13 a kind of weapon
कलिय [कलित] 17 2 distinguished
कलुस [कलुश] 10 15 turbid
कल्लाकल्लि [कल्य+कल्य] 28 19 every morning
कवअ [कवच] 21. 18 an armour
कवल्ली [D] 29 4 a baking oven
कवोय [कपोत] 53 3 a pigeon
कवलग्गाह [कवलग्राह] 61 8. swallowing morsels (c)

कविट्ठ [कपित्थ] 59 4 a kind of fruit Guj कोठ

कस [कशा] 27 4 a whip

कहं [कथम्] 6. 16. how

कहा [कथा] 5 18 a story

कहिं [कुत्र] 50 11 where.

काइ [काकी] 28. 21 a she crow

कागणिमंस [काकिणीमांस] 18. 4 piece of flesh as small as Gunja fruit.

कायतिगिच्छा [कायचिकित्सा] 52 19 the diagnosis of body

कारण 10 10 the cause leading to an action, consultation

काल 3. 1 time (N)

काल [D]59.2 blackened.

कालधम्म [कालधर्म] 63. 7 death.

कालमास 12. 7 time for death.

कालुण [कारुण्य] 5 14 mercy

कालुणवडिया [कारुण्यवृत्तिका] 5 14 the mode of living through mercy of others i. e. begging

कास 10 19 cough.

कासिल्ल [कास+इल] 51 10 suffering from cough.

किडिकिडियाभूय [किटिकिटिकाभूत] 58. 5 making a rustling sound of bones.

किमि [कृमि]51 12 a worm.

किंसुय [किंशुक] 70 / a kind of tree with red flowers Guj. केसुडा

कीड [क्रीडा] 55 2 sport.

√कीड [क्रीड्] 66.15 to play

कीलावण [क्रीडापन] 22 18. sporting

कीलिय [क्रीडित] 43 25. played.

कुक्कुडि [कुक्कुटी] 28 22. a hen.

कुच्छि [कुक्षि] 49 1 a womb.

कुच्छिसूल [कुक्षिशूल] 10. 19 stomach.

कुडंग [D] 27 3 a bamboo thicket

कुडपास [कूटपाश] 60 9 a noose to catch fish by alluring them

कुडुम्बजागरिया [कुटुम्बजागरिका] 12 17 wakefulness due to family-anxieties

कुद्दालिया [कुद्दालिका] 28 19 a spade

कुन्त 10 5 extorting money at the point of a sword

कुमरण 49 26 a bad death

कुमारभिच्च [कुमारभृत्य] 52 19 the science of bringing up children

कुल्ल [कूल] 60 11 a bank

कुविय [कुपित] 26 18 angry

कुहाड [कुठार] 47 19 a hatchet

कूयमाण [कूजत्] 51 14. crying

केइ [के-अपि] 4 13 some

कोउय [कौतुक] 55 2. marks of black collyrium made on cheeks and ears to ward off evil (c)

कोट्टिल्ल [D] 47 17 a kind of small hammer (c)

कोडि [कोटि] 15 10 a crore

कोडुम्बिय [कौटुम्बिक] 10 9 the head of the family

कोढ [कुष्ठ] 10 21. leprosy

कोढिल्ल [कुष्ठिमत्] 51 9 a person suffering from leprosy

कोप्पर [कूर्पर] 24 20 an armpit

कोल्लब [D गिरिप्रान्त] 26 16 the skirt of a mountain

कोवघर [कोपगृह] 63 25 a house of anger

खक्खरग [D] 18 5 a whip (c.)

खगि [बकी] 28. 21 a female crane (c.)

√खण [खन्] 15 18. to dig

खणण [खनन] 27 7 digging

खण्डपट्ट 27 2 one who wears rags, a thief (N)

खण्डपडह [खण्डपटह] 18. 5 a broken drum.

खण्डमल्लग [खण्डमल्लक] 51 16. a broken cup.

खण्डिय [खण्डित] 58. 26. made in pieces

खड्डी [D] 26 18 a valley (c.)

खत्त [खनित्र] 27 7 a spad

खत्तिय [क्षत्रिय] 42. 24 a kshatriya.

खम्भ [स्तम्भ] 18. 4 a pillar

खलीणमट्टिया [खलीनमृत्तिका] 15 18 a lump of earth high up (N) (c.).

खलुग [D] 48 16. an ankle.

खहचर [खेचर] 15 13 a bird

खाइम [खादिम] 8 2 eatable.

√खाय [खाद्] 13 2 to eat.

खार [क्षार] 13 1 salt 46 7 acid

खिप्पाम् [क्षिप्रम्] 8 0 quickly

खीर [क्षीर] 22 18. milk.

खील [कील] 47 14 a peg

खुज्ज [कुब्ज] 66 14 a hunch-back.

खुर [क्षुर] 49 20 a razor

खुरपत्त [क्षुर+पत्र] 47 13. a razor

खेड [D] 9 21 a small town with mud-walls.

खेड्ड [क्रीडा] 23. 16. sport.

गढिय [ग्रथ] 24 6 attached

गणिम [गणिम] 20 21 things that can be numbered

गणिया [गणिका] 16. 22 a courtesan.

ण्ठिभेय [ग्रन्थिभेद] 27 2 a pick-pocket

त्त [गात्र] 18 2 a body

न्धवट्टअ [गन्धवर्तक] 69 13 the scented paste

न्धव्व [गान्धर्व] 65 15 music

ब्भ [गर्भ] 12 20 foetus

य [गत] 16 25 gait

ल 60 9 a hook to catch fish

गामेल्लु [ग्राम+इल] 10 10 belonging to a village

गायट्ठी [गात्र+यष्टि] 55 7

गिलाण [ग्लान] 52 23. weak, ill

गिह [गृह] 9 4 a house

गिहिधम्म [गृहधर्म] 76 1 the religious duty of a house-holder

गीवा [ग्रीवा] 49 20 a neck

गुज्झ [गुह्य] 10 10 a secret

गुडा [D] 17 21 a protective cloth-covering for the body (c)

गुडिय [गुडित] 17 18 clad in armours (c)

गुण्डिय [D] 18 3 bes-

गोण्ण [गौण] 41 2 subsidiary

गोण्ण [गौण्य] 2. 14 fitting to the qualities or sense.

गोत्तासय [गोत्रासक] 21. 1... a proper name—meaning one who strikes terr r among kine.

गोमण्डव [गोमण्डप] 18. 24 a shed for cows.

गोत्त [गोत्र] 12 23. family

गोहा [गोधा] 52 27 a lizard.

घर [गृह] 3. 16 a house.

घड [घट] 51 16 a pot.

घाय [घात] [illegible] 5 killing

घायण [घातन] 31 19 killing.

घुट्ठ [घुष्ट] 77 15 proclaimed.

घूय [घूक] 28. 21 a sho-owl.

चउक्क [चतुष्क] 10. 25. a square.

चउनाण [चतुर्ज्ञान] 3. 5 four kinds of knowedge (\)

चउप्पय [चतुष्पद] 15 12. a quadruped.

चउप्पुड [चतुष्पुट] 8. 9 folded four times.

चउरिंदिय [चतुरिन्द्रिय] 15. 13 a creature possessing four sense-organs.

चउव्विह [चतुर्विध] 2. 22 fourfold.

चउसट्ठि [चतुःषष्टि] 16. 21 sixty-four

चक्खु [चक्षुस्] 5 10 an eye.

चच्चर [चत्वर] 10. 25. a court yard, a square.

चडयर [D] 5 13 a swarm. (c)

चन्दसूरदंसणिय [चन्द्र सूर्य दर्शन] ... 11 a rite to show the sun and the moon to the child.

चम्पय [चम्पक] 23 5 a kind of a flower

चम्म [चर्मन्] 33. 15 hide, leather

चम्मपट्ट [चर्मपट्ट] 47 15 a leather-band

चय [च्यव] 16 1 a body, a fall (c)

चाउद्दस [चतुर्दशी] 78 11 the 14th day of the month

चाउरंगिणी [चतुरंगिनी] 34 5 an army consisting of four divisions (1) elephants (2) horses (3) chariots(4)foot-soldiers

चारग [चारक] 46 15 a prison

चारुवेश [चारुवेश] 16 25 fine dress

चिच्चिसद्द [चिच्चीशब्द] 21 4 a sort of crutching sound

चिञ्चा [D [अम्बिलिका] 47 6 a tamarind

'चिट्ठ [स्था] 7 28 to stand

चेन्धपट्ट [चिह्रपट्ट] 17 25 a long piece of cloth to gird up the loins

चिराइय [चिरायित] 4 23 old. (c)

चुअ [च्युत] 50 10 fallen

चुण्ण [चूर्ण] 18 3 powder

चुण्णय [D ?] 18 3 frightened(c)=सत्रस्त

चुलपिय [क्षुल्ल+पितृ] 27 23 younger brother of the father, uncle

चुल्लमाउआ [क्षुल्ल+मातृका] 27 26 the wife of an uncle, an aunt

चेइअ [चैत्य] 3 2 a sanctuary, a temple

चेलुक्खेव [चेलोत्क्षेप] 77 14 flying of garments

चोक्ख [चोक्ष] 33 14 clean

चोत्थ [चतुर्थ] 15 6 fourth

चोद्दसपुव्वी [चतुर्दशपूर्विन्] 3 5 one knowing 14 Purvas, the pre-canonical texts of Jainas

चोद्दसम [चतुर्दश] 28 3 fourteenth

चोद्दसी [चतुर्दशी] 43 2 the fourteenth day

चोरपल्ली 26 15. a village of thieves

चोसट्ठि [चतुःषष्टि] 44 26 sixty-four

छट्ठ [षष्ठ] 15. 7 sixth.

छट्ठ-भत्तभत्त [षष्ठभक्त] 51 1 the fast upto the sixth meal.

छट्ठंछट्ठेण [षष्ठंषष्ठेन] 17 14 observing a fast upto every sixth meal.

छडछडस्स 48 4 an onomatopoetic word. (c)

छड्डण [छर्दन] 61 7 vomitting

छत्त [छत्र] 17 2 an umbrella

छल्ली [D] 11 19 bark.

छागलिय [छागलिक] 38 6 a goat herd

√छिन्द [छिद्] 18 4 to cut.

छिड्ड [छिद्र] 24 [illegible] a weak point.

छिप्पतूर [क्षिप्रतूर] 30 1 a trumpet that blows swiftly

छिव [D] 47 6. a molt hide (c.)

√छुहाव [क्षिप्] 48 11 to brandish.

छूढ [क्षिप्त D] 22 27 thrown away

छेप्प [D] 19 11 a tail.

जइ [यदि] 3 15 if

जओ [यतः] 7 19 whence.

जक्ख [यक्ष] 4 22 a kind of demigods

जक्खायतण [यक्षायतन] 4 23. a temple dedicated to a yaksha.

जंगोल [D] 52 19 the science of removing poisons and poisonous stings (c)

जण [जन] 5 19 man, peopl

√जत [यत्] 64 15 to try

जप्पभिइं [यत्+प्रभृति] 12 12. beginning from which.

जंपिय [जल्पित] 53.21 talk.

जभा [जम्पा] 60 7 a device to catch fish

जमगसमग [यमकसमक] 10 17 simultaneously

जम्म [जन्मन] 53 23 birth

जम्मण [जन्मन्] 80 15 birth

जम्मपक्क [जन्मपक्व] 59 2 naturally cooked (c)

जर [ज्वर] 10 19 fever

जलयर [जलचर] 15 8 an aquatic animal

जहण [जघन] 17 1 loins

जहा [यथा] 4 3 as

जहानामए [यथानाम*] 8 14 namely

जहाविभव [यथाविभव] 65 5 according to his state

जहारिह [यथार्ह] 19 20 as was deserving

जा [यावत्] 7 28 as long as

जाइ [जाति] 5 4 birth

जाइअंध [जात्यंध] 5 4 blind by birth

जाइसरण [जातिस्मरण] 3 4 possessing the knowledge of previous birth

जागरिया [जागरिका] 22 11 a rite to keep awake observed by the relatives on the sixth night after the birth of a child, 12 17 wakefulness

√जाण [ज्ञा] 7 20 to know.

जाणअ [ज्ञायक] 11 4 a knower

जामाउआ [जामातृ] 28 1 the son-in law

जाणु [जानु] 24 19 a thigh

जायअ [जातक] 7 7 born.

जायनिंदुआ [जातनिंदुता] 22. 2 a woman who gives birth to still-born children

जायमेत्त [जातमात्र] 20 23. as soon as born

जायसड्ढ [जातश्रद्ध] 3 12. one in whom faith is produced

जाव [यावत्] 3 6 upto

जाहे [यावत] 43 4 so long as

चोरपल्ली 26 15. a village of thieves
चोसट्ठि [चतुःषष्टि] 44 26 sixty-four

छट्ठ [षष्ठ] 15. 7 sixth.
छट्ठ-भत्तम [षष्ठभक्त] 51.1 the fast upto the sixth meal.
छट्ठंछट्ठेण [षष्ठषष्ठेन] 17 14 observing a fast upto every sixth meal.
छडछडस्स 48 4 an onomatopoetic word. (c)
छड्डुण [छर्दन] 61 7 vomiting
छत्त [छत्र] 17 2 an umbrella
छल्ली [D] 11 19 bark.
छागलिय [छागलिक] 38 6 a goat herd
√छिंद [छिद्] 18 4 to cut.
छिड्ड [छिद्र] 24 9 a weak point.
छिप्पतूर [क्षिप्रतूर] 30 1 a trumpet that blow swiftly
छिव [D] 47 6. a mol hide (c.)
√छुहाव [क्षोभय्] 48 11. to brandish.
छूढ [क्षिप्त D] 2 27 thrown away
छेप्प [D] 19 11 a tail.

जइ [यदि] 3 15 if.
जत्तो [यतः] 7 19 whence.
जक्ख [यक्ष] 4 22 a kind of demigods
जक्खाययण [यक्षायतन] 4 23. a temple dedicated to a yaksha.
जंगोल [D] 5 19 the science of removing poisons and poisonous stings (c)
जण [जन] 5 19 man, people.
√जत्त [यत्] 64 15. to try
जप्पभिइं [यद्+प्रभृति] 12. 12 beginning from which.
जंपिय [जल्पित] 53.4. talk.

जमा [जम्पा] 60 7 a device to catch fish

जमगसमग [यमकसमक] 10 17 simultaneously

जम्म [जन्मन्] 53 23. birth

जम्मण [जन्मन्] 80 15 birth

जम्मपक्क [जन्मपक्व] 59 2 naturally cooked (c)

जर [ज्वर] 10 19 fever

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जहण [जघन] 17 1 loins

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जहानामए [यथानामक] 8. 14 namely

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जायसड्ढ [जातश्रद्ध] 3 12 one in whom faith is produced

जाव [यावत्] 3 6 upto

जाहे [यावत्] 43 4 so long as

जिब्भा [जिह्वा] 19 12. a *tongue.*

जिमिअ [D] 29 23 *eaten*

जुयलत्त [युगलत्व] 40 25 in the state of twins.

जुत्त [युक्त] 17 1 fitting

जुय [युग] 18 3 a pair

जुवराया [युवराज] 62 24 a crown-prince.

जूय [द्यूत] 3 16. gambling.

जूययर [द्यूतकर] 47 23. a gambler

जूह [यूथ] 38 10. a herd.

जेट्ठ [ज्येष्ठ] 6 11 eldest.

जोणिसूल [योनिशूल] 23 24 pain in the female genital organ

जोव्वण [यौवन] 80 15. youth

झय [ध्वज] 17 2. a banner

झाणकोट्ठ [ध्यानकोष्ठ] 3 11 engrossed in the granary of meditation.

√झा [ध्यै] 19 21 to think

झिंझिरी [D] 60 8 a kind of net

√झूर [क्षर्] 79 21 to *emaciate oneself*

टिट्टिभि [टिट्टिभी] 28. 21 a kind of a bird.

ठाणिज्ज [स्थानीय] 67 6 a place.

√ठाव [स्थापय्] 21 14 to place.

ठिअ [स्थित] 33. 18 stood.

ठिइ [स्थिति] 1.. 8. life.

ठिइवडिय [स्थितिपतिता] 22. 10. a ceremony at the birth of a child.

डम्भण [[illegible]] 47 17 a big needle

√डह [दह] 55 9 to burn.

ण [D] 3. 15. a particle.

ण्हाय [स्नात] 67 12 bathed.

तउय [त्रपुक] 46. 5. tin

तय [तद] 3 11 then.

तओ [ततः] 12. 9 then

तइय [तृतीय] 11 7 third.

तच्छण [तक्षण] 11 1 8 cutting of skin.

√तज्ज [तर्ज्] 10 7 to discard

तण [तृण] 19 2 grass

तत्त [तप्त] 40 21 hot

तत्थ [तत्र] 4 23 there

तत्थ [त्रस्त] 13 25 frightened.

तन्त [तान्त] 11 25 mentally tired

तन्त्र [तन्त्री] 47 10 a rope

तप्पण [तर्पण] 11 19 fattening of the body

तप्पभिइ [तत्प्रभृति] 12 13 beginning from that time

तम्ब [ताम्र] 46 4 copper

तलवर [D] 10 9 a royal officer (c)

तल्लिय [तल्लित] 19 13 tried

तवअ [तपक] 29 4 an oven

तवस्सी [तपस्विन्] 7 18 an ascetic

तह-त्ति [तथा-इति] 13 21 let it be so

तहा [तथा] 5 18 like that

तहाविह [तथाविध] 7 18 of that sort

त [तद्] 4 3. that

√ताड [तड्] 10, 7 to beat

√ताव [तापय्] 70 6 to heat

ताहे [तावत्] 43 5 then.

ति [त्रि] 24 18 three

तिकरण [त्रिकरण] 77 11. three instruments i e. mind, speech and body.

तिक्खुत्तो [त्रिकृत्वः] 3 13. thrice

तिग [त्रिक] 10 25. the place where three roads meet

तित्थगर [तीर्थकर] 4 9 one who has established Tirtha or right path

तिंदूस [D] 66 15 a ball

तिरिक्ख [तिर्यञ्च] 15 8 a lower living being

तिरिय [तिर्यञ्च्] 25 6 a lower being

तिलतिल 18 4 in small pieces like the grains of sesamum

तिवलिय [त्रिवलिक] 24 18 three folds.

तिविह [त्रिविध] 77 11 of three sorts

तिमिर [D] 60 7 a kind of nut.

तिहि [तिथि] 68 6. a day

तुट्ठ [तुष्ट] 6. 27 satisfied.

तुप्पिय [D] 18. 2 besmeared

तुवर 13 2 astringent.

तेइन्दिय [त्रीन्द्रिय] 15 14 a creature possessing three sense-organs

तेउ [तेजस्] 15 15 fire.

तेगिच्छी [चैकित्सिन्] 11 4 a physician

तडि [तटी] 15 19 a bank.

तेत्तीस [त्रयस्त्रिंशत्] 58 14 thirty-three.

तेरस [त्रयोदश] 15 10 thirteenth

तेरसम [त्रयोदश] 28 4 thirteenth.

तेल्ल [तैल] 46 7 oil

थण [स्तन] 17 1 breasts.

थलयर [स्थलचर] 8 50 land animals.

थासग [स्थासक] 17 2 a small mirror

थिमिय [स्तिमित] 9 18 free from any fear

थिर [स्थिर] 14 9 stable.

थिविथिविय [D] 51 11 dripping

थेर [स्थविर] 15 21 an elder

दग [उदक] 55 7 water

दच्चा [दत्त्वा] 9 14 having given.

दढप्पहार [दृढप्रहार] 26 22 one who deals a heavy stroke of weapon

दण्डग [दण्डक] 5 12 a stick.

दण्डिखण्डवसण 51 16 a person wearing a cloth sewn in the middle

दब्भ [दर्भ] 78 14 a kind of grass.

दब्भतिण [दर्भतृण] 47 19 Darbha grass

दसद्धवण्ण [दशार्धवर्ण] 77 13 of five colours

दसण [दर्शन्] 12 24 sight

दरिसणिज्ज [दर्शनीय] 34. 14 of pleasant sight

√दज्ज [दा] 11 7 to give.

√दवाय [दापय] 48 17 to cause to give

दव्वसुद्ध [द्रव्यशुद्ध] 77. 10 pure in materials

दसम [दशम] 3 16 tenth

दसरत्त [दशरात्र] 34 16 lasting for ten nights

दह [ह्रद] 60 6 a lake

दाअ [दाय] 80 16 share

दाम [दामन्] 29 26 a noose, a rope (c)

दाय 54 11 a share in property

दारअ [दारक] 5 4 a boy

दारग [दारक] 5 6 a boy

दारिय [दारिका] 54 11 a girl

दालिम [दाडिम] 59 4 a pomegranate

दाह 10 19 a burning sensation in the body

दाहिणपुरत्थिम [दक्षिणपूर्व] 9 20 south-easterly

दिट्ठ [दृष्ट] 9 2 seen

दिट्ठी [दृष्टि] 10 20 sight

दिन्न [दत्त] 26 18 given.

दिव्व [दिव्य] 77 13 a miracle

दिसिभाअ [दिग्भाग] 4 21. a direction

दीह [दीर्घ] 59 1 long

दुग्ग [दुर्ग] 33 17

दुच्चिण्ण [दुश्चीर्ण] 8 16 wicked

दुद्ध [दुग्ध] 53 23 milk.

दुद्धिय [दुग्धिक] 15 14. possessing milk

दुप्पडिक्कन्त [दुष्प्रतिक्रान्त] 8 26 unrepented

दुप्पडियाणन्द [दुष्प्रत्यानन्द] 10. 1 difficult to be pleased

दुप्पहम [दुष्प्रधर्ष] 26 19 difficult to be destroyed.

दुब्बल [दुर्बल] 52 23 weak

दुरहियास [दुरधिसह] 12. 12. unbearable.

√दुरूह [उद्+रुह] 33. 15 to climb

दुल्लह [दुर्लभ] 26 18 difficult to obtain

दुवार [द्वार] 8 13 a door

दुवे [द्वे] 13 10 two

दुह [दुग्ग] 4 4 a bad a t

दुहट्ट [दुःखार्त] 17 6 pained in body

दूइज्जमाण [द्रवत्] 6 19. going moving

देज्ज [देय] 10 5 compulsory contribution.

देवाणुप्पिय [देवानांप्रिय] 6.25 the beloved of gods.

देसप्पन्त [देशप्रान्त] 26. 14 border of the country

देसिभासा [देशिभाषा] 16.24 vernaculars.

दहवली [दहवलि] 51 16. the alms (c.).

दो [द्वि] 4 3. two.

दोदरिय [द्वि+उदरिक] 51 9 a person suffering from dropsy

दोच्च [द्वितीय] 11 7 second.

धमणि [धमनी] 13.10 a vein

धम्म [धर्म] 6 4 a doctrine.

धम्मायरिय [धर्माचार्य] 7 22. the teacher of the doctrine.

धरणीतल [धरणीतल] 13 5 the surface of the earth.

धरिम [धरिमन्] 2. 21. things that can be sold by weight.

धसत्ति [धस्-इति] 23 5 an onomatopoetic word to indicate fall.

धाइ [धात्री] 22 17 a nurse.

धिइ [धृति] 24.6 happiness.

धिसर [D] 60 8. a kind of net.

धूव [धूप] 55.9 incense

धूया [दुहितृ] 28. 1 a daughter

धेज्ज [ध्येय] 12 10 fit to be thought about.

नई [नदी] 16. 18. a river

नक्क [D] 13. 10 a nose.

नक्खत्त [नक्षत्र] 68 6 a constellation

√नज्ज [ज्ञा pass] 49 26 to be known,

नत्तुअ [नप्तृक] 28 2 a grandson

नत्तुइणीअ [नप्तृभार्या] 28 3 the wife of a gradson

नत्तुई [नप्तृकी] 28 2 a grand-daughter

नत्तुयापई [नप्तृकापति] 28 2 the husband of the granddaughter

नत्थि [नास्ति] 5 5 is not

नपुंसगकम्म [नपुंसककर्मन्] 25 11 the work of a eunach

√नमस्स [नम्] 3 13 to bow down

नयर [नगर] 1 10 a town

नयरी [नगरी] 3 1 a city

नरग [नरक] 9 2 a hell

नवर [D] 75 13 only

नहच्छेयण [नखच्छेदन] 47 19 a nail-cutter

नाइ [ज्ञाति] 21 11 a relation

नाडअ [नाटक] 65 16 a drama

नाणी [ज्ञानिन्] 7 18 a knower

नामधेज्ज [नामधेय] 21 3 a name

नास [नासिका] 5 6 a nose

नाली [नालिका] 13 7 arteries

निउण [निपुण] 16 25. clever

निक्कण [निष्कण] 27 8 without corn

निक्खट्ट [निकृष्ट] 29 25. taken out

निक्खमण [निष्क्रमण] 79 15 going out, giving up worldly life

निक्खेव [निक्षेप] 23 1 throwing

निगर [निकर] 47 4 collection

√निग्गच्छ [निर्-गम्] 5 21. to go out

णिग्गंथ [निर्ग्रन्थ] 75 23 the knotless—i. e. belonging to Jain creed.

णिग्गम [निर्गम] 76. 18. going out.

णिग्गय [निर्गत] 3. 7 gone out

णिच्चेट्ठ [निश्चेष्ट] [illegible] 14 lifeless

णिच्छूढ [निक्षिप्त] 23 15 thrown out

√णिच्छुभ [निर्+क्षिप्] 23. 13 to throw out.

√णिज्जा [निर्+या] 66. 19. to go out.

णिडाल [ललाट] 24 18 a forehead.

णिण्हवण [निह्नव] 15 18 art of making oneself con ealed.

णिच्छअ [निश्चय] 10 11 a resolut on

णित्तेय [निस्तेजस्] 19. 19 without lustre.

णिद्धाम [निर्धाम] 27 8. dest tut of residence.

णिदाण [निदान] 11 14 the cause

णिद्धण [निर्धन] 10 7 deprived of wealth.

√णिप्पक्ख [निर्+पक्ष] 58. 23 to make wingless.

णिप्पाण [निष्प्राण] 70 14 lifeless.

णिब्भर [निर्भर] 22. 14 accompanied with.

णिब्बुड्ड [निमज्जित] 22 4 planged doun.

णिब्भय [निर्भय] 19 2. fearless.

णिम्मंस [निर्मांस] 79 18. fleshless.

णियग [निजक] 21 11 one's own

णिकत्त [निकृत्त] 23 5 cut.

णियत्थ [निवसन] 18. 3 a cloth.

णियल [निगड] 47 3. a fetter

णिरुवसग्ग [निरुपसर्ग] 19 2. withoul calamity

णिरूह 11 17 an enema with concoction of herbs

निवाडिय [निपातित] 77 14 thrown

निविट्ट [निवृत्त] 12 3 stopped

√निवेस [नि+वेशय्] 49 20 to put

निवेसिय [निवेशित] 54 10 placed (used as a noun)

निव्वत्त [निवृत्त] 22 13 finished

निव्वाघाअ [निर्व्याघात] 22 19 without an abstacle

निव्विण्ण [निर्विण्ण] 61 14. dejected

√निसीयाव [नि+सीदय्] 27 73 to seat

निहि [निधि] 54 12 a treasure.

नीय [नीच] 17 16 low

नीहरण [निर्हरण] 21 13 taking away the dead body

नेयव्व [ज्ञातव्य] 73 17 should be known

नेरइय [नारकिक] 6 2 a hell-dweller

नेरइयत्ता [नारकिकत्व] 12 8. the condition of being a hell-dweller

नेह [स्नेह] 18 2 oil

पइ [पति] 23 4 a husband

पउर [प्रचुर] 19 2 many

पओयण [प्रयोजन] 7 4 a reason, an object

पक्खर [D] 17 22 the covering for body

पक्खी [पक्षिन्] 15 4 a bird

पगड्ढिज्जमाण [प्रकृष्यमाण] 5 13 being dragged

पगलन्त [प्रगलत्] 51 12 dripping

पङ्गुल [पङ्गु+ल] 5 5 lame

पच्चक्ख [प्रत्यक्षम्] 9 2 visibly, before the very eyes

√पच्चणुभव [प्रति+अनु+भू] 9 2 to experience

√पच्चाया [प्रति+आ+इ] 14 23. to return.

√पच्चुत्तर [प्रति+उद्+तृ] 55 3. to come out.

पच्छण [प्रच्छन] 11 18. cutting skin a little.

पच्छा [पश्चात्] 8. 21 behind.

√पच्छाय [प्र+छादय्] 48 14 to cover

√पज्ज [पायय्] 47 25 to cause to drink

√पज्जुवास [परि+उप+आस्] 3.14 to wait upon.

पंचपुड [D] 60 6 a kind of net for catching fish.

पंचाणुव्वइय [पंचाणुव्रतिक] 76 1 consisting of five Anuvratas (N).

पंचिंदिय [पञ्चेन्द्रिय] 15 8. a living being with five senses.

पट्ट [पट्ट] 46. 10. the ornament worn on forehead.

पट्टउल [पट्टक] 68 20 a woolen seat. Guj पथरु.

√पड [पत्] 7 9 to fall.

पड [पट] 55 3. cloth.

पडाय [पताका] 17 19 banner

पडागाइपडाय [पताकातिपताक] 58. 18. a kind of a fish

पडिकप्पिय [प्रतिकल्पित] 17 19 well-equipped.

पडिक्कंत [प्रतिक्रान्त] 15.25 expiated for sins.

पडिगय [प्रतिगत] 3 8. returned.

पडिजागरमाण [प्रतिजाग्रत्] 5. 9 remaining watchful.

√पडिणिक्खम [प्रति+निर्+क्रम्] 6 78 to go out.

पडिणियत्त [प्रतिनिवृत्त] 67 5 returned.

पडिबंध [प्रतिबन्ध] 76. 30 obstruction.

पडिबोहिय [प्रतिबोधित] 16. 23 awakened.

√पडियाइक्ख [प्रति+आ+ख्या] 12 2. to abandon, to reject.

पडियार [प्रतिकार] 61 14 a remedy

√पडिच्छाव [प्रतीच्छय्] 77 9 to cause to accept.

√पडिवज्ज [प्रति+पद्] 76 2 to take up

√पडिवाल [प्रति+पालय्] 33 18 to wait for

√पडिविसज्ज [प्रति+वि+सृज्] 35 8 to give leave

√पडिसुण [प्रति+श्रु] 13 22 to promise

√पडिसेह [प्रति+सेध] 33 8 to stop

पड्डय [D] 19 2. a calf.

पढम [प्रथम] 4 15 first

पढममल्ल [प्रथममल्ल] 26 22 the foremest warrior

पणतीस [पञ्चत्रिंशत्] 72 12 thirty five

पणवीस [पञ्चविंशति] 25 1 twenty five

पण्डिय [पण्डित] 16 21 clever.

पण्डुइय [पाण्डुकृत] 19 19 blanched, paled.

पण्हवन [प्रस्नपन] 25 19 softening

पण्हावागरण [प्रश्नव्याकरण] 3 16 the name of the tenth principal text of the Jain canon.

पत्त [पत्र] 11 20 a leaf

पत्त [प्राप्त] 54 3 obtained, 15 25 arrived at.

पत्त [पात्र] 67. 21 a fit object.

√पत्थ [प्र+अर्थय] 12. 5 to desire

पत्थिय [प्रस्थिका] 28 19 a basket

पन्थकोट्ट [D] 10 6 waylaying travellers

पन्थकोट्ट [पान्थकुट्ट] 27 6 thieves who waylay travellers

पन्नत्त [प्रज्ञप्त] 3. 17 laid down

पन्नत्ति [प्रज्ञप्ति] 17. 15 the name of Bhagavati Sutra

पन्नरसम [पञ्चदश] 28 4. fifteenth.

पबाह [प्रबाध] 64 16 a trouble

पभणिय [प्रभणित] 54 2. speaking.

पभिइ [प्रभृति] 25 17. beginning from.

पभू [प्रभु] 78 1 a lord.
√पमज्ज [प्र+मृज्] 55 6 to clean.
पमोय [प्रमोद] 34 16. a festival.
पम्हल [पक्ष्मल] 55. 7 shaggy
पया [प्रजा] 14 9 subjects.
√पया [प्र+जन्] 54 11 to give birth to.
पयाय [प्रयात] 17 3 gone.
पयार [प्रकार] 23 18. kind.
पओग [प्रयोग] 25 18 application
परसु [परशु] 23 4 an axe.
परंमुह [पराङ्मुख] 8. 13 with face turned away
पराभव 10 5 insults.
√परामुस [परा+मृश्] 55 6 to feel, to touch. 11 14 to examine.
परक्कम [पराक्रम] 33. 25. bravery
परिक्खित्त [परिक्षिप्त] 24 15 caught in the midst of.
परिग्गहिय [परिगृहीत] 22. 17 surrounded favoured 13 23 holding
परिचत्त [परित्यक्त] 12. 3. abandoned.
√परिजाण [परि+ज्ञा] 63. 10. to recognise.
परिणय [परिणत] 27 13 the end(of learning)(N.)
√परिणाम [परि+णम्] 8.22 to turn into to result.
परितन्त [परितान्त] 12 1 tired both physically and mentally
परित्तीकय [परीत्तीकृत] 77 12. reduced, limited.
परिपेरन्त [परिपर्यन्त] 28. 20 outskirts
√परिभुंज [परि+भुज्] 19 15. to enjoy
परियट्ट [परिवर्त] 8 1 change.
परियण [परिजन] 21 11 an attendent.
परियाण [पर्याण] 15. 24. a bow
परिचारय [परिचारक] 12.3. an attendent.
√परिवस [परि+वस्] 4 24 to dwell.

परिवुड [परिवृत] 23 7 surrounded

√परिमव [परि+स्रु] 13 11 to ooze out

परिसा [पर्षदा] 3 7 a congregation

परिसुक्क [परिशुष्क] 19 14 dried

√परिहे [परि+धा] 55 8 to put on

पवह [प्रवह] 13 7 a flow

पवहण [प्रवहण] 60. 6 draining.

पवाय [प्रपात] 26 17 a fall

√पव्वअ [प्र+व्रज] 15 22 to take renunciation

पसन्न [प्रसन्ना] 19 15 a kind of grape wine.

पसय [D] 38 9 a kind of deer

√पस्स [दृश्] 10 12 to see

पसु [पांसु] 43 24 dust

पह [पथिन्] 10 25 a path

पहयर [D.] 5 13 a swarm (c)

पहरण [प्रहरण] 17 20 a weapon

पहाण [प्रधान] 10 14 principal

√पहार [प्र+धारय] 33 2 to resolve

√पाउण [प्र+आप्] 15 24 to take to

पाउब्भूय [प्रादुर्भूत] 3 8 appeared

पाउया [पादुका] 77. 5 sandals

पाउस [प्रावृष्] 15 18 rain

पाग [पाक] 69 10 heating.

पागार [प्राकार] 26 16 a rampart

√पाड [पातय्] 47 24 to fell

पाडण [पातन] 12 25 abortion

पाण [प्राण] 18 4 life

पाढअ [पाठक] 51 18 one who has read or studied

पाणिग्गहण [पाणिग्रहण] 80. 16 a marriage

पाणीय [पानीय] 26. 17 water

पामोक्ख [प्रमुख्य] 62 21 and others.

पायाया [प्रजाता] 13 17 gave birth.

पाय [पाद] 5 6 a foot.

पायच्छित्त [प्रायश्चित्त] 24 14 expiation

पायण्डुय [पादान्दुक] 47 3 fetters for feet

पायरास [प्रातराश] 35 1 break-fast (c)

पायवडिया [पादपतिता] 32 7 fallen on feet.

पायपीढ [पादपीठ] 77 4 a foot-stool.

पारणग [पारणक] 51 23 the fast breaking time

पारदारिय [पारदारिक] 77 2. a debauchee.

पारिच्छेज्ज [परिच्छेद्य] 22 22. things that can be counted.

पारेवई [पारावती] 8 [illegible] a she-pigeon

पालग [पालक] 46 15 a guard.

पाव [पाप] [illegible] 1 sinful.

पावयण [प्रवचन] 75 28. the scripture.

√पास [दृश्=पश्] 6 12 to see.

पासत्थ [प्रशस्त] 56 14 gracefully finished.

पासवण [प्रस्रवण] 78 13 urine.

पासाईय [प्रासादिक] 34 14 pleasing

पासाय [प्रासाद] 80 16. a palace.

पासायवडिंसग [प्रासादावतंसक] 63. 1 a fine palace.

पाहुड [प्राभृत] 31 25 a present

पि [अपि] 11 7 even.

पिय [प्रिय] 76 9 dear

पिट्ठओ [पृष्ठतः] 8. 7 from the back.

पिडग [पिटक] 28 19 a basket.

पिउच्छियापइय [पितृष्वसृपति] 28. 3. a husband of the father s sister

पिप्पल्ल [D] 47 16 a small razor

पिय [प्रिय] 18 4 deer

पिव [अपि+इव] 30 2 as if

पिह [पि+धा] 36 6 to close

पीय [पा] 13 2 to drink

पीह [स्पृह] 12 5 to desire

पुक्खरिणी [पुष्करिणी] 54 24 a lake

पुच्छ [प्रच्छ] 11 15 to ask

पुञ्ज 47 4 a collection

पुडपाग [पुटपाक] 11 19 a medicine prepared by boiling medicinal herbs in a closed earthen pot

पुढवी [पृथ्वी] 12 7 earth

पुढवीपाल [पृथ्वीपाल] 15 15 an earth-bear

पुण्ण [पूर्ण] 13 17 complete

पुत्त [पुत्र] 5 3 a son

पुप्फ [पुष्प] 11 20 a flower

पुमत्ता [पुमन्+ता] 15 20 the state of being a man

पुरओ [पुरत] 5 12 in the front

पुरापोराण [पुरापुराण] 8 26 done in the past

पुरिस [पुरुष] 5 11 a man

पुरिसक्कार [पुरुषकार] 33 24 manliness

पुरोहिअ [पुरोहित] 42 8 a chaplain

पुव्व [पूर्व] 9 13 previous

पुव्वरत्तावरत्तकालसमय [पूर्वरात्रापररात्रकालसमय] 12 16 a mid-night (c)

पुव्वाणुपुव्वि [पूर्वानुपूर्व्य]3 6 in successive order

पुव्वावरण्ह [पूर्वापराह्ण] 33 16 the first part of the afternoon

पूय 13 8 pus

पूयत्त [पूयत्व] 8 21 the condition of pus

पेरन्त [पर्यन्त] 26. 18 a skirt.

√पेल्ल [प्र+ईर्] 15. 19 to slide

पेल्लय [D] 25 8, a young one. (c.)

पोय [पोत] 22 22 a boat.

पोरिसी [पौरुषी] 51 24 the three hours period which is measured with the help of a man's shadow

पोसहिय [उपोषित] 78. 15 observing fast.

पोसह [उपोषध] 78. 15 a fast.

पोसहसाला [पौषधशाला] 78. 12 a hall for observing fast.

फरिह [परिखा] 26 17 a ditch.

फलग [फलक] 29 24 a shield.

फलवित्तिविसेस [फलवृत्तिविशेष] 9 1. the peculiar nature of the result.

फुट्ट [स्फुटित] 5 13 sprouted.

फुल्ल [फुल्लित] 70 6. bloomed.

बज्झ [बद्ध] 18 4 kept tied, held.

बत्तीस [द्वात्रिंशत्] 16. 23. thirty two

बत्थिकम्म [वस्तिकर्मन्] 11 17 an enema

बन्दिग्गहण [बन्दिग्रहण] 27 6 seizing prisoners.

बम्भयारी [ब्रह्मचारिन्] 15. 24 a celibate.

बलीवद्द [बलीवर्द] 19 1 a bullock.

बहिया [बहिः] 4 21 outside.

बहिर [बधिर] 5. 5 deaf.

बारसम [द्वादश] 22. 13 twelfth.

बालत्तण [बालत्व] 80. 15. childhood.

बालघायग [बालघातक] 47 23 a child-killer

बावत्तरि [द्विसप्तति] 16. 21 seventy-two.

वावीस [द्वाविंशति] 48 24 twenty-two

वाहिर [बहिर्] 23 1 outside

वाहिराहिय [बहिराहित] 27 3 exiled

वीअ [बीज] 11 20 seed

√वुज्झ [बुध passive] 50 17 to come to life

वेइन्दिय [द्वीन्द्रिय] 15 14 a creature possessing two sense-organs

वेमि [ब्रवीमि] 16. 5 I speak

भइ [भृति] 28 18 wages.

भगव [भगवत्] 7 2 divine lord

भगन्दर 10 19 fistula

भगन्दरिय [भगंदरमत्] 51 9. a person suffering from fistula

भज्जणअ [भर्जनक] 29 4 a baking-pan

भज्जिय [भर्जित] 19 13 roasted

भणिय [भणित] 16 25 speech

भण्डग [भाण्डक] 22 22 things for sale

भत्त [भक्त] 28 18 food

भत्तपाण [भक्तपानीय] 5 9 food and water

भत्तवेला [भक्तवेला] 7 25 the time for food

भत्तघर [भक्तगृह] 77 8 pastry

भन्त [D] 3 15 a respectful term of address to a holy man

√भर [भृ] 8 3 to fill

भर 10. 4 custom-duties.

भारिया [भार्या] 54 13 a wife

भाय [भाग] 54 11 a share

√भास [भाष] 10 13 to speak

भिउडि [भ्रुकुटि] 24. 18 a brow

भिक्खग [भिक्षुक] 52 25. a beggar

भिसिर [D] 60 7 a kind of net.

भीय [भीत] 13 25 afraid.

पेरन्त [पर्यन्त] 26. 18 a skirt.

√पेल्ल [प्र+ईर्] 15. 19 to slide

पेल्लय [D] 25 8. a young one. (c.)

पोय [पोत] 22 22 a boat.

पोरिसी [पौरुषी] 51 24 the three hours period which is measured with the help of a man s shadow

पोसहिअ [उपोषित] 78. 15. observing fast

पोसह [उपोषध] 78. 15 a fast.

पोसहसाला [पौषधशाला] 78. 12 a hall for observing fast.

फरिह [परिखा] 26 17 a ditch.

फलय [फलक] 29 24 a shield.

फलवित्तिविसेस [फलवृत्तिविशेष] [illegible] 1. the peculiar nature of the result.

फुड [स्फुटित] 5 13 sprouted.

फुल्ल [फुल्लित] 70 6 bloomed.

बद्ध [बद्ध] 18 4 kept tied, held.

बत्तीस [द्वात्रिंशत्] 16. 23 thirty two

बत्थिकम्म [वस्तिकर्मन्] 11 17 an enema

बन्दिग्गहण [बन्दिग्रहण] 27 6 seizing prisoners.

बम्भयारी [ब्रह्मचारिन्] 15 24 a celibate.

बइल्लिद [बलीवर्द] 19 1 a bullock.

बहिया [बहिः] 4 21 outside.

बहिर [बधिर] 5. 5 deaf.

बारसम [द्वादश] 22. 13 twelfth.

बालत्तण [बालत्व] 60 15. childhood.

बालघायय [बालघातक] 47 23 a child-killer

बावत्तरि [द्विसप्तति] 16. 21 seventy-two.

भुक्खा [बुभुक्षिता] 19 8. hungry

भुज्जो [भूयः] 15 11 again.

भुयपरिसप्प [भुजपरिसर्प] 15. 13 a reptile crawling on hand.

भूमिघर [भूमिगृह] 5 9 a subterranean house.

भूमिया [भूमिका] 44 10 a place.

भूयविज्जा [भूतविद्या] 52.20 the science of controlling the influences of evil spirits (c)

भेअ [भेद] 34 6. schism, division

भेज्ज [भेद्य] 10. 5 punitive taxes

भेसज्ज [भैषज्य] 11 21 medicines made of a number of articles.

भोच्चा [भुक्त्वा] 9 14 having enjoyed

भोयण [भोजन] 33 1. food.

√भोयाव [भोजय्] 69 15. to feed

मउड [मुकुट] 46. 10 a crown.

मगर [मकर] 15 9 an alligator

मग्ग [मार्ग] 5 14 a way

मग्गइय [D] 33 16 fastened on hand (c)

मच्छ [मत्स्य] 15 8 a fish.

मच्छखलय [मत्स्यखलक] 60 12. a clean place for drying fish.

मच्छंधर [मत्स्यांधक] 60 6 a device for catching fish.

मच्छपुच्छ [मत्स्यपुच्छ] 60 7 a device for catching fish.

मच्छिय [मात्सिक] 50. 15 a fisherman

मच्छिया [मक्षिका] 5. 13. a bee.

मज्ज [मद्य] 23 10. wine.

मज्जण [मज्जन] 2.. 18

मज्जाविया [मज्जापिता] 70 1 bathed.

√मज्जाव [मज्जाय्] 68 21 to press
मज्झ [मध्य] 46 1 middle
मज्झमज्झेण [मध्यमध्येन] 6 29 right through the middle
मणाम [मन+अम] 76 9 pleasing to mind
मणुअ [मनुज] 15 7 a man
मणुन्न [मनोज्ञ] 76 9 pleasing to mind
मणुस्स [मनुष्य] 24 15 a man
मण्डण [मण्डन] 22 18 decoration
मण्डव [मण्डप] 33 12 a pandal
मन्त [मन्त्र] 25 18 an incantation, a charm
मन्त [मन्त्र] 10 10 consultation
मन्ने [मन्ये] 53 23 I believe
मम्मण [D] 53 24 an indistinct sound
मयकिच्च [मृतकृत्य] 21 13 the ceremonies after the death of a person
मलण [मर्दन] 60 5 draining
मलिय [मृदित] 19 21 crushed
मल्ल [माल्य] 18 3 a garland
मह [महत्] 40 21 big
महामहालिय [महतीमहत्लिक] 58 4 very big
महग्घ [महार्घ] 31 25 valuable
महच्च [महार्च्य] 58 4 great and worthy to be worshipped.
महण [मथन] 60 5 -churning
महय [महत्] 5 19 big
महग्घ [महार्घ] 31 25 precious
महापह [महापथ] 10 25 a high road.
महापिउ [महापितृ] 27 27. an elder brother of the father
महामाउअ [महामातृक] 27 27 the wife of the elder uncle

-महाणसिय [माहानसिक] 58 20 a cook.

महिट्ठ [D] 59 3 mixed with curds cf Guj मठो

महिय [मथित] 24 20. churned, crushed.

महु [मधु] 19 14 wine prepared from honey

महुर [मधुर] 53 24 sweet.

माइ [मातृ] 64 7 a mother

माउसिया [मातृष्वसृ] 28. 4 the mother's sister

माउसियापइ [मातृष्वसृपति] 28. 4 the mother's sister's husband.

माडंबिय [D] 10. 9 a village-officer

माणुस्सग [मानुष्यक] 23. 22. human

मामिया [मातुलानी] 28 6 maternal aunt

मायाभत्त [मातृभक्त] 69 8 devoted to mother

मारुय [मारुत] 56 5. wind.

माहण [ब्राह्मण] 42. 23 a Brahmin.

मिसिमिसिमाण [D] 40 7 burning with anger

मुच्छिअ [मूर्च्छित] 24 5 absorbed in, addicted to

मुट्ठि [मुष्टि] 24 19 a fist

मुत्त [मूत्र] 46 25. urine.

मुद्दिया [मृद्वीका] 59 3 grapes.

मुद्ध [मुग्ध] 53 25 innocent.

मुद्ध [मूर्धन्] 10 20. a head.

मुह [मुख] 8. 10 a mouth.

मुहपोत्तिय [मुखपोतिका] 8 11 a piece of cloth folded four times used by Jain monks to cover the mouth

मुहुत्त [मुहूर्त] 68 6. moment.

मूअ [मूक] 5 4 dumb.

मेज्ज [मेय] 22. 21 things that can be measured.

-मेत्त [मात्र] 5. 7 merely only

मेरग [मैरेय] 19 14 wine prepared from palm-fruit.

रोगायंक [रोगातङ्क] 10 17 diseases and ailments.

रोगिय [रोगिन्] 52 24 diseased.

रोज्झ [D] 38 8. a kind of animal Guj. रोझ

लउड [लकुट] 47 8 a stick.

लच्छि [लक्ष्मी] 23 10. wealth.

लंछपोस [D] 10 5 supporting thieves.

लट्ठि [यष्टि] 26. 22. a stick.

लद्ध [लब्ध] 5 18 obtained.

लम्बिय [लम्बित] 29 26. stretched out.

लंभ [लाभ] 17 2 a gain i. e. fee.

लया [लता] 23.5 a branch.

लहुहत्थ [लघुहस्त] 52 20 having a light hand.

लावणय *19 14* preserved in salt.

लावय 53. 6. a kind of a bird.

लावण्ण [लावण्य] 17 1 beauty

लुद्ध [लुब्ध] 53. 24 greedy

लेस्स [लेश्या] 17 14 *lustre* 24 7 the imagined colour of the soul, taint.

लोइय [लौकिक] 21 13 worldly customary in this world.

लोमहत्थ [लोमहस्त] 55. 6. bunch of feathers or hair

लोहियपाणि [लोहितपाणि] 26 21 a man with stains of blood on his hands.

वइस्स [वैश्य] 42. 24 a Vaishya.

वक्कबंध [वल्कबन्ध] 60. 9 a bark-net.

वक्खेव [व्याक्षेप] 69 20 interference.

√वज्ज [वद्] 30 1 to play upon a musical instrument.

वज्झ [वध्य] 18 2 worthy to be killed.

वट्ट [वृत्त] 58 26 round
वट्टक [वर्तक] 53 3 a kind of a bird
वट्टिया [वृत्तिका] 5 14 the mode of life
वड्ढियअ [वर्धित] 43 24 brought up
वण [व्रण] 51 12 a wound
वणप्फइ [वनस्पति] 15 12 a plant
वण्णअ [वर्णक] 3 4 a description
√वत्त [वर्तय्] 40 13 to cause
वत्तव्वया [वक्तव्यता] 16 2 a description, details
वत्थ [वस्त्र] 8 1 clothes, a cloth
√वद्धाव [वर्धापय्] 35 13 to receive with honour.
√वद [वन्द्] 3 13 to salute
वमण [वमन] 11 16 vomitting
√वम्माव [वमय्] 48 4 to cause to vomit
वम्मिय [वर्मित] 17 18 armoured
√वय [वद] 11 1 to speak
वयण [वदन] 17 1 a face
वयस्सअ [वयस्यक] 43 24 a friend
वयासी [past tense from √वय=वद्] 3 14 spoke
वरत्त [वरत्र] 47 10 a rope
ववरोविय [व्यपरोपित] 25 27 deprived of
ववहार [व्यवहार] 10 11 worldly transaction.
वसट्ट [वशार्त] 12 6 pained in senses
वसण [वृषण] 19 11 a testicle
वसभ [वृषभ] 19 1 a bull
वसही [वसति] 35 1 a residence, a halt
वसीकरण [वशीकरण] 25 19. submitting by charm
वसीकलंक [वशीकलंक ?] 26 16 a hedge made of the net-work of bamboos (c)

वढ [D] 19 12. a shoulder

√वह [हन्] 25 8. to kill.

वहण [वहन] 60. 5 draining

वाउ [वायु] 15 15. air

वाउरिय [वागुरिक] 45. 3 a fowler

√वायर [वि+आ+कृ] 38 1 to expound.

वागुरा [वागुरा] 47 10. a net

वाजीकरण 52. 20 the science of making persons virile and strong (c.)

वाडय [D] 38. 10 a fold. an enclosure of land.

वागपासि [वल्कपाशि] 47 6. a bark-rope (c)

वायल्ल [वातिक] 5. 5. paralytic. (c)

वाल [वाल] 17 2. hair

वालग [वाल] 47 11 hair

वास [वर्ष] 16 2. a country

वास [वर्ष] 12. 6 a year

वासघर [वासगृह] 75. 10 a pleasure-hall

वाहिय [व्याधित] 52. 24 diseased.

वाही [व्याधि] 44 13. a disease.

वियाल [विकाल] 44 13. evening

विउल [विपुल] 8 2. much big.

विकिट्ठ [विकृष्ट] 35 1 far off

विग्गह [विग्रह] 75. 25 a body

विघुट्ठ [विघुष्ट] 20. 24 proclaimed.

विज्जा [विद्या] 10.14. knowledge 25. 18 a lore.

विणास [विनाश] 23. 10 destruction.

विणिहाय [विनिघात] 22. 3 death.

√विणी [वि+नी] 19 16 to finish

विण्णाय [विज्ञात] 27 13 known, attained.

विति [वृत्ति] 5 15 mode of life

विदिण्ण [वितीर्ण] 17 2 given

विदिय [विदित] 26 18 known, conversant

विद्दी [वृद्धि] 10 4 interest

√विद्धंस [वि+ध्वस्] 27 7 to destroy, 8 21 to digest

विद्धंस [विध्वंस] 13 14 destruction

विप्पजढ [विप्रहीण] 70 15 abandoned.

√विप्पलाय [वि+पलाय] 21 2 to run away

विमण [विमनस] 19. 19 distressed.

विम्हिय [विस्मित] 66 23 surprised

√वियङ्ग [वि+अङ्ग्] 20 15 to cut off a limb

वियार [विचार] 44. 11 access

विरहिय [विरहित] 70 2 abandoned, lone

विरेयण [विरेचन] 11 16 purging

√विलव [वि+लप्] 21 12 to weep

विवत्ती [विवृत्ति] 22 24 turning upside down

विवाग [विपाक] 4 4 the results, the fruits

विवागसुय [विपाकसूत्र] 3 17 the eleventh principal text of the Jain canon

विसत्थ [विश्वस्त] 67 16 confident

विसम [विषम] 26 15 uneven

विसर [विस्वर] 20 24 an unpleasant voice

विसल्लकरण [विशल्यकरण] 61 9 removing a thorn

विसारय [विशारद] 16 24 clever

विसिर [D.] ·60 8 a kind of net

विसेस [विशेष] 16 22 mode

√विसोह [वि+शोधय] 61. 10 to find out

√वीसम्भ [वि+श्रम्भ] 34 5 to put confidence.

वीसम्भघादअ [विश्रम्भघातक] 47 23. One who kills by taking one in con fidence.

√विहण [वि+हन्] 10 6 to kill.

√विहर [वि+हृ] 3 7 to take abode.

√विहाड [वि+घट्] 8 14 to open.

विहाण [विभात] 15 10. birth.

विहाण [विधान] 36. 11 manner 79 19 per formance.

विहिद [विहित] 16 25. action.

√वीइक्कम [वि+अति+क्रम] 58 3 to pass by

वीअणीअ [व्यजनक] 17 20 a fan

वीसर [विस्वर] 51 14 unpleasant noise.

वुट्ठ [वृष्ट] 77 13. showered.

वुत्त [उक्त] 8. 12. spoken.

√वेअ [विद्] 18. 13. to feel, to experience.

वेज्ज [वैद्य] 11 4 a phy sician.

√वेढ [वेष्ट्] 48 21 to cover

वेत्त [वेत्र] 47 6. a cane.

√वेद [विद्] 9 3 to feel.

वेदण [वेतन] 28. 19 wages.

वेदणा [वेदना] 9. 3 pain.

वेसासिअ [विश्वास्य] 12. 19 fit to be trusted.

वेसिआ [वेश्या] 23 16. a harlot.

वोच्छिण्ण [व्युच्छिन्न] 20 19 brought to an end.

स [स्व] 21. 11 one's own.

सअ [शत] 3 5. hundred.

सअ [स्वक] 11 11. one s own.

सइर [स्वैर] .3 18. of one s own sweet will.

सक्कार [सत्कार] 22. 12 reception

√सक्कार [सत्कारय्] 35. 8 to receive

सगड [शकट] 39 12 a cart

सगडिय [शकटिका] 8 2 a small wagon

सकला [शृंखला] 47 3 a chain

सकोडिय [सकोटित] 48 7 contracted

सगय [संगत] 16. 25. proper

√सगोव [सम्+गोपाय्] 22 10 to protect

सचक्खु [सचक्षुष्] 5 12 one possessing an eye

सच्छन्द [स्वच्छन्द] 23 18 self-will

सज्जण [स्वजन] 21 11 a relative

सज्झाय [स्वाध्याय] 51 '14 one's own studies

√सचाय [D] 11 23 to be able

संजम [संयम] 76 21 constraint

संजुत्त [संयुक्त] 63. 7 joined

संजोग [संयोग] 67 22 union

√सड [शद्] 13 1 to fall

सडिय [शाटित] 51 10. decayed

सणाह [सनाथ] 18 25 one having a master or a protector

सठिय [संस्थित] 26 15 situated

सडपट [D] 47 13. a rogue

संडासअ [संदंशक] 70 7 tongs

सण्ह [सूक्ष्म] 58 18 small

सत्त [सप्त] 3 10 seven

सत्तम [सप्तम] 15 7 seventh

सत्तरस [सप्तदश] 43 13. seventeenth

सत्तरसम [सप्तदश] 28 4. seventeenth

सत्तसिक्खावइय [सप्तशिक्षाव्रतिक] 76 1 consisting of seven Siksha-vratas.

सत्तावन्न [सप्तपञ्चाशत्] 40. 20. fifty-seven

सत्तुस्सेह [सप्तोत्सेध] 3 10. one whose height is of seven spans

सत्थकोस [शस्त्रकोश] 11 11 a box of surgical instruments.

सत्थवाह [सार्थवाह] 10 9 a merchant owning a caravan.

सत्थोवाडिय [शस्त्रोत्पाटित] 48. 9 cutting open with weapons.

सद्द [शब्द] 5 19 a sound.

सद्दवेही [शब्दवेधिन्] 26. 22 one who can take aim at the object on hearing its sound

√सद्दह [श्रद्+धा] 75. 22 to confide.

√सद्दाव [शब्दाय] 10 21 to call.

सद्धिं [सार्धम्] 3 6 with.

सन्त [सत्] 34 8 riches.

सन्त [श्रान्त] 11 25 tired physically

सन्तिहोम [शान्तिहोम] 43. 1 a sacrifice for the pacification of evil influences.

√संथर [सं+स्तृ] 78. 14 to spread.

संथारग [संस्तारक] 78 14 a seat.

√संदिस [सम्+दिश्] 7 3 to inform.

संधिच्छेय [संधिच्छेद] 27 2. one who tears open the wall

संठिय [संस्थित] 26. 16. situated, 18. 24 supported.

सप्प [सर्प] 8.15. a reptile.

समय [समय] 3 1 period. (h.)

समण [श्रमण] 3 3. an ascetic.

√समज्जिण [सम्+अर्जय्] 10 15 to earn

समजोइभूय [समज्योतिर्भूत] 40 22. as hot as fire.

समयं [समकम्] 5. 18. simultaneously with i.e. as soon as

√समायर [सम्+आ+चर्] 9 15 to do

समायार [समाचार] 10 15. action

√समास्सास [सम्+आ+श्वस्] 20 9 to console

समाहि [समाधि] 15 25 the peace of mind, mental concentration

समुक्खित्त [समुत्क्षिप्त] 29 25 thrown out, drawn

समुदअ [समुदय] 22. 12 pomp

समुदाणिय [समुदानिक] 18 14 alms

समुद्द [समुद्र] 30 2 the

सपरिवुड [संपरिवृत] 3 6 surrounded

सपत्ति [संप्राप्ति] 20 8. attainment

√सपेह [सं+प्र+ईक्ष्] 13 1 to look about, to think

सभग्ग [संभग्न] 24 20. broken

सभत [संभ्रान्त] 14 6 agitated

समाणिय [सम्मानित] 20 19. honour

सय [शत] 9 23 a hundred.

सयणिज्ज [शयनीय] 70 2

सरीरग [शरीरक] 10. 17 a body

सरीसव [सरीसृप] 15. 2. a reptile.

सवियार [सविकार] 16. 25 amorous.

सलाहणिज्ज [श्लाघनीय] 67 21 worthy to be praised.

सल्लुद्धरण [शल्योद्धरण] 52 12. the science of removing arrows (c.)

संलेहणा [संलेखना] 79 21 a fast.

√संलव [सम्+लप्] 7 24 talk.

संलाव [संलाप] 16. 25. conversation.

सवत्ती [सपत्नी] 63 21 a co-wife.

सव्व [सर्व] 4 22. all.

सव्वओ [सर्वतः] 21 1 on all sides.

सव्वोउय [सर्व+ऋतुक] 4 22. of all seasons.

संवच्छर [संवत्सर] 43 3. a year

√संवड्ढ [सम्+वृध्] 22 10 to bring up.

ससय [शशक] 38 8 a rabbit.

संसुमार [शिशुमार] 15 10 an aquatic monster

सहस्स [सहस्र] 15 11 a thousand.

सहस्सगुणी [सहस्रगुण] 15 11 thousand-fold.

सहस्सलंभा [सहस्रलम्भ] 17 2. one whose fee for the night is thousand coins.

साइम [स्वादिम] 8. 2. tasty things.

साउणिय [शाकुनिक] 58. 17 a bird-catcher.

साग [शाक] 59 [illegible] a vegetable

सागरोवम [सागरोपम] 12. 8. a time-measure.

साडग [शाटक] 71. 24 cloth.

साडण [शातन] 12 25 aborting

साडिय [शाटिका] 55 3 a garment
साम 34 5 pacification
सामण्ण [श्रामण्य] 15 24 monkhood
सामी [स्वामिन्] 13 23 a lord
√सारक्ख [सम्+रक्ष्] 22 10 to protect
सालाग [शालाक्य] 52 19 the science in which the needle is used
सावएज्ज [स्वापतेय] 34 8. riches
[illegible] [illegible] 10 19

सिंघ [सिंह] 38 9 a lion.
सिंघाडग [शृङ्गाटक] 10 24 a meeting-place
√सिज्झ [सिध्] 45 6 to attain absolution 16 2 to accomplish
सिणेह [स्नेह] 11 15 oil
सिणेहपाण [स्नेहपान] 11 15 making one drink oil
सिरावेह [शिरावेध] 11 18 opening of veins
सिरोबत्थि [शिरोबस्ति] 11 18 keeping oil on the head

सीसगमय [शिष्यकल्प] 34 7 a pupil only apparently (c.)

सीह [सिंह] 14 22. a lion.

सीहु [सीधु] 19 15 a kind of wine prepared from molasses.

सुइ [स्मृति] 24 6. recollec tion.

सुक्ख [शुष्क] 19 18. dry

सुक्क [शुल्क] 67 23 price.

√सुण [श्रु] 5 20. to hear.

सुण्हा [स्नुषा] 28. 1 a danghter-in-law

सुत्त [सुप्त] 16. 23. asleep.

सुत्त [सूत्र] 47 11 thread.

सुत्तजागर [सुप्तजागृत] 77 22. awakened after sleep.

सुत्तजालय [सूत्रजालक] 60, 9 a thread-net.

सुद्द [शूद्र] 43. 2. Sudra.

सुद्धप्पावेस [शुद्धप्रावेश्य] 67 12. with clean dress.

सुमिण [स्वप्न] 75 10. a dream.

सुय [शून] 51 10 swollen.

सुयक्खंध [श्रुतस्कन्ध] 4 3. the division of the holy text.

सुलद्ध [सुलब्ध] 53 22 well-obtained.

सुर [सुरा] 19 14 wine.

सुरूव [सुरूप] 17 6. handsome.

सुह [शुभ] 4 4 good acts

सुहपसुत्ता [सुखप्रसुप्ता] 70. 2. happily asleep.

सुहंसुहेण [सुखंसुखेन] 19 3. happly

सुहहत्थ [सुखहस्त] 52 20. having happiness-giving hands.

सुहासण [सुखासन] 6/ 16. a goodly seat.

सूली [शूलि] 25 2 gallows.

सूल [शूल] 10 19 pain.

सूर [शूर] 26 22. brave

सूयरत्ता [सूकरत्व] 36.21 t he state of a pig

सूइ [सूचि] 47 17 a needle.

सेट्ठि [श्रेष्ठिन्] 10. 9 a rich person.

सेय [श्वेत] 55 8 white.

सेय [श्रेयस्] 12 24 better

सेयापीअ [श्वेतपीत] 68 20 white and yellow *i e* silver and gold

सेल [शैल] 26 17 a hill

सेव [तद्+एव] 74 5 just so

सोअ [शोक] 23 4 grief

सोगिल [शोफवत्] 51 10 a person suffering from swollen limbs

सोम [सौम्य] 76 9 pleasing

सोणिय [शोणित] 13 9 blood

सोणियत्त [शोणितत्व] 8 21 the form of blood

सोलस [षोडश] 10 17 sixteen

सोलसम [षोडश] 28 4 sixteenth

√सोल्ल [शल्य्] 29 5 to bake by means of a pointed wire

सोल्ल [शूल्य] 19 13 roasted on a pike

√सोह [शुभ्] 6 28 to appear beautiful

हट्ठ [हृष्ट] 6 27 pleased

हडाहड [D] 5 13 very much

हडी [हडि] 47 3 a wooden frame to fix the feet of a prisoner in (c)

हत्थ [हस्त] 5 6 a hand

हत्थछिन्नअ [हस्तछिन्नक] 48 8 cutting of hands

हत्थुण्डुय [हस्तान्दुक] 47 3 hand-cuffs

हत्थारोह [हस्तिन्+आरोह] 17 20 a person controlling the elephant

हत्थी [हस्तिन्] 17 17 an elephant

हन्ता [हन्त] 4 15 an interjection of surprise etc

√हम्म [D] 18 5 to beat

हरिय [हरित] 59 7 green

हव्व [D] 7 6 quickly

हियउड्डावण [हृदय-उड्डापन] 25 18 maddening

हिययवडल [हृदयमांसपिण्ड=D] 42. 25 the flesh of the heart.

हिंडिरी [D] 60 8. a kind of net.

हुंड [D] 5. 5 mmshapen or ugly in all limbs. (c.)

हेट्ठा [अधस्तात्] 39 12. downward.

हेट्ठामुह [अधोमुख] 48 4 with face turned do-wnward.

हेरण [D.] 59 3. a kind of fish-preparation.

हुत्था [√भू past tense] 3. 1 was.